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MEMOIRS

AND

SELECT REMAINS

OF

WILLIAM C. BUSHNELL.

"Virtue grew daily stronger, sin
Decayed; his enemies, repulsed, retired
Till, at the stature of a perfect man
In Christ arrived, and with the Spirit filled,
He gained the harbor of eternal rest."

POLLOK.

NEW-HAVEN:
DURRIE AND PECK.

1833.

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PREFACE.

Soon after the death of the lamented subject of the following pages, several persons who had been well acquainted with his character, expressed a desire that a memoir of his life should be published. This was met with the concurrence of many, who considered that the biography of one so beloved and eminently pious, would be a consolation to his friends, and subserve the interests of religion. With the hope of effecting both, and particularly the latter of these objects, this little volume is now presented to the public.

Much has been omitted: but the object has been to select such variety as would best exhibit the several features of his character, and his growth in piety. Remarks have generally been withheld, except such as were deemed necessary to preserve a connexion in the narrative. Extracts from his correspondence and diary, have been inserted in the order of time in which they were written.

His letters and papers were written under peculiar disadvantages. It cannot be expected, that a mechanic who spends the day, and during half the year, the evening, in the workshop, can write with correctness and taste. Yet these papers will be found to contain

good sense, a jewel of sterling worth, which although it may not be polished and set to the best advantage, cannot fail to arrest the attention, and excite admiration. But the spirit of ardent piety which they breathe, constitutes their real value. With this view, their insertion is believed to be a simple mode of developing his character.

To that numerous class of society whose time is chiefly occupied in manual labor, and yet who wish to improve their minds and do good to others, it is believed that his example may be confidently recommended for their imitation. His judicious improvement of time, and assiduous industry, together with the benevolence of his disposition, manifested in generous efforts for the welfare of others, are such as commend themselves to persons in the common walks of life; and if exercised, would secure to them a high degree of respect, and render them blessings to society. By all who love the cause of our Lord Jesus Christ, it is believed that the work will be perused with interest and profit; and, so far as it shall lead to a religious life, or to greater attainments in Christian excellence, its highest object will be gained.

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MEMOIRS.

CHAPTER I.

Early life of Mr. Bushnell.—His education and early habits.—His apprenticeship.—Takes his station in society.—His character.—Views on the subject of religion.

William Chauncey Bushnell was born in Saybrook, Conn., on the 20th of October, 1804. His parents, Eber and Sarah Bushnell, were also natives of Saybrook; and the subject of these memoirs was in infancy dedicated to God by baptism.

Favored with the instructions and prayers of a pious mother, lasting impressions of the importance of vital religion were early made upon his mind, although he continued for some time to live a stranger to its power. His boyhood was marked with a more than ordinary attachment to books; and, as an occupation for his leisure hours, he preferred reading to the ruder sports which usually engage

the attention of children. This habit early formed, led him to spend much of his time alone; yet, he would frequently join his fellows in their amusements, and manifest that cheerfulness and vivacity which made him an agreeable companion.

The period of his youth was spent at home, and marked with but little variety. He enjoyed the advantages of a common school with little interruption until his eighteenth year; during which time he acquired a considerable acquaintance with common English studies. His winter evenings and other like opportunities were generally spent in reading. His attention was directed, chiefly to works of a standard character; and those of history were generally preferred. He read not so much for amusement, as for the acquisition of valuable knowledge. Indeed, it was a principle with him, never to indulge himself in reading works of fiction; and, whenever he made any addition to his library, his selection was from authors of the most substantial kind. He seldom read a book once without giving it a second, and often a third perusal. In this way, he acquired knowledge not so rapidly as many, but what he thus read, was seldom forgotten.

While under the immediate care of his parents, he cheerfully yielded to their authority, and their feelings were carefully consulted before engaging in any enterprise. Nor was he influenced in his conduct by a mere sense of right; but his kindness towards them was prompted by a generous filial affection, discovering itself in acts of generosity so long as he lived; and every mark of parental tenderness bestowed upon him in childhood, was affectionately reciprocated in his riper years.

From a boy, he had a predilection for the joiner's trade; and in the spring of 1821, he commenced work as a apprentice at that business. Mr. S———, under whom he served, was not only a good mechanic, but a man of intelligence on general subjects, and a devoted Christian. Placed under the influence of such a man, he was strengthened in every good purpose. Mr. S——— was always ready to encourage in young men such habits as may render them useful in society, and raise them to honorable distinction. Although Mr. Bushnell, at this time, had a good degree of decision, yet he was afraid of being thought singular. Being of that age, when a powerful influence is exerted by companions, he did

not possess that firmness of character which rendered him perfectly secure. Instead of engaging promptly in what his judgment approved, there was a wavering of mind, disposing him to consult the opinions of others. At this crisis he was placed under the direct influence of one, whose counsel and example would be his strong defence. During a period of about four years, he became acquainted with the different kinds of work pertaining to his trade, besides studying its principles. Add to this, that he was especially fond of the employment, and it will be perceived, that he was prepared to go forth into the world, depending on himself, under peculiar advantages.

Mr. Bushnell having thus far been under the guidance of his friends, was now free from parental authority, and about to take his stand in society. Having acquitted himself with honor in the several relations which he had sustained to others, we find him faithful to himself, and answering the expectations of those who had sought his welfare. We now contemplate him a man, his character formed, his course of life chosen and entered upon. In his person, there was nothing prepossessing,

His tall figure somewhat inclined, his manners rather embarrassed, graced him with no advantages of appearance. Yet his modest behavior, his engaging and familiar conversation, together with the benevolence of his disposition, drew around him a circle of friends, and won their confidence and esteem.

In his character he was not only moral, but he paid a strict observance to the externals of religion. Besides an attendance on religious worship, he read his Bible much, and was a speculative believer in its doctrines. Living in a place blest with the frequent effusions of the Spirit, he had several times been the subject of serious impressions; but his convictions of sin had all proved like the "morning cloud," and a love of the world kept him in bondage. Like the young man whom Jesus loved, he trusted to his morality, inquiring what good thing he should do to gain eternal life, but like him he lacked one thing.

CHAPTER II.

Becomes interested in the subject of religion.—His religious experience, as related by himself.—His religious character.

During the year and a half which followed his apprenticeship, nothing can be related of particular interest. It may be added, however, that he pursued his business, securing the patronage and respect of the community. About one year was spent in Meriden; and, from acquaintances there formed, many were remembered by him with feelings of strong attachment.

Until his twenty-third year, the world was the object of his choice. Convinced that religion only could give him true happiness, he had more than once resolved to obtain it; but the present seemed unfavorable to its pursuit. In a circle of brothers and sisters, it was too self-denying to come out and be separate. Friendships contracted with worldly companions, were too dear to be broken by seeking the favor of God. In taking his station in society,

the cares of life were too numerous to admit of concern for the future. With reference to his religious character, such was its history until the spring of 1827, when his native place shared in an out-pouring of the Spirit. In the early part of this revival, Mr. Bushnell indulged the hope of having found peace with God, through our Lord Jesus Christ.

The following was the occasion of his narrating his conversion to an intimate friend. After the morning services of a pleasant Sabbath in the spring of 1827, it was proposed to Mr. Bushnell, by a familiar friend of his, that they should take a walk to a neighboring grove. They proceeded. For years both had been on terms of familiarity, associating together in all their concerns, until within a few days, Mr. Bushnell had forsaken all for Christ. Not much was said, till, in a place retired and unnoticed, they were seated. "A few days ago," said the young man to Mr. Bushnell, "I resolved to seek religion. Understanding that you made a similar promise, and have obtained religion, I have asked you to retire to this place, desiring you to relate the particular method you pursued, that I may proceed in the same steps." Feeling deeply for his friend, he

began: "I have always had a speculative belief in the necessity of a change of heart, and in all the fundamental doctrines of the Bible. During several seasons of religious excitement, I have been more or less awakened to the duty of immediate repentance, and faith. But my anxiety all proved to be temporary, until the first of the present month, when my attention was again aroused to the concerns of my soul. At first my feelings seemed like to those I had experienced in former seasons, with this difference: I felt extremely fearful if I let this revival pass by, I should never have another call to repentance, but should die in my sins. This fear continually corroded me, and wrought upon my feelings, until I almost resolved that I would forsake all and follow Christ. My judgment approved of this, and conscience condemned me for not doing it, but my heart resisted. It happened that Mr. G——— was to hold an inquiry meeting during that week, which, after much hesitation, I resolved to attend. I had heard much of Mr. G———'s success in W. and in other places, in times of revivals. Among other things, I understood that it was his practice at these anxious meetings, to persuade all whom he could, to *promise*

that they would seek religion. To this I was decidedly opposed, and resolved before I went to meeting, that no importunity should prevail on me to make such a promise. However, I attended the meeting, having previously arranged my arguments against promising. After the usual introductory services, Mr. G——— began to converse with the impenitent part of the assembly, and I was preparing for the attack. My turn came. Mr. G——— took a seat by my side, and commenced questioning concerning my present feelings on the subject of religion, in such a feeling, familiar manner, and so different from what I had expected, that there appeared no occasion for my well-framed arguments. He asked me, "Do you want religion now? Do you desire it above every thing else?" and several questions of a similar character; to which I answered in the affirmative. Presently he asked, "Are you willing to *promise* that you will now seek religion with your whole heart?" Here I hesitated. To say *no*, would interfere with what I had just told him. To say *yes*, would make void my resolution. After a severe struggle, I answered that I had rather promise to no one, and that I could seek religion without making the

promise. He replied, that a refusal to promise was a denial of Christ, that I could never have religion until I was willing to make such a promise, and that any obstinacy in this matter might prevent my conversion. I felt that what he said was true, but my heart continued unyielding for several minutes. At length being convinced that my former resolution was a bad one, that to linger was death, and that if I promised and did not succeed, I could but die; I summoned all the energy of purpose I was master of, and said, "I will, in reliance on the Divine Spirit, seek the Lord with all my heart." Mr. G. then urged me to immediate submission to God. I tried to submit, but found no relief. After the meeting was dismissed, I returned home, borne down with my sins. No particular change occurred in my feelings through the week. On the Sabbath I attended on the preaching of Mr. G., but my mind was so wrought upon, that I obtained very imperfect ideas of what was said. I pursued my customary business until Tuesday, when my distress of mind so increased, that I returned to my father's, resolving to attend to nothing else until I had obtained religion. I plainly saw that destruction awaited me with-

out repentance. This I endeavored to exercise, which only increased my distress. I shut myself up in my chamber, where I continued until the next day, when I went to W., at which place there was also a revival of religion. Being told on going to Deacon L.'s, that there was no other way for me but to submit to God, my case was in no respect bettered. On Saturday, being alone in a chamber, it appeared to me that my danger was imminent, and that then was the only opportunity for me to repent. I had entered the room several times for surrendering myself to God; but I then fully believed that the forbearance of God was well nigh exhausted. A Village Hymn book lay near me, which I opened to the following:

"Come let me love, or is my mind
Harden'd to stone or froze to ice?
I see the blessed fair one bend
And stoop t' embrace me from the skies."

When I reached the fifth verse,

"Did ever pity stoop so low?"

I paused, and considered if it were possible for God to look with pity upon such a wretch as I. Again I looked at the Divine condescension,

and trust that my heart yielded to God the Saviour; and as I pronounced the last line,

"This heart shall yield to death or love,"

my heart melted in submission. I saw that God had a perfect right to me, and never before did I feel so resolved in any purpose, as I then did, to be his for ever. For many days I had been looking at a distance for the Saviour; but I found that he was near, even at the door of my heart. I had been expecting some irresistable influence to come and convert me, while I withheld my heart from God. From the hour that I found comfort, I have enjoyed myself in feeling submissive to God."

Such is the narrative he gave his friend, of whom it might be interesting to know, in a short time he hopefully experienced the renewing influences of the Spirit. He has since commenced a course of study, and is now a member of college.

From statements that have been made by those who were acquainted with the exercises of his mind at the time of his conversion, the above account is a plain narrative of facts. It has been received from the person to whom it was first given, upon whose mind the impres-

sions it made were deep. The change in his views was very decided; and from his first entrance upon a religious life, his path was like that of the just. On his return to his friends, he called on his pastor and others, with whom he conversed freely on the subject of religion. When he came home, he said "Good evening, dear sister; rejoice with me, while I tell you what God has done for my soul." He conversed with his near friends with freedom on the subject of his experience, and always seemed ready to give a reason for the hope that was in him, with meekness and with fear. The interview which he had with Mr. G. was ever reverted to by him with deep feelings; and he has often been heard to say, "O that solemn moment when I promised to seek the Lord and to repent of my sins."

From the time of his conversion, he manifested the devotedness of the decided Christian. Several days were appropriated exclusively for the spiritual good of his friends. Indeed, all young persons with whom he had before exerted an influence, participated in his pious conversation. For this purpose he visited Meriden, where he had spent the previous year; and it is believed that his faithful warnings will long be remembered by many.

CHAPTER III.

Makes a profession of religion.—Remarks on his correspondence.—Letter to his cousin.—Letter to his sister.—Letter to Mr. P———.

It is too often true, that those who have recently indulged the hope that they are Christians, seem unwilling to come out and act as the faithful soldiers of the cross. Such was not the conduct of Mr. Bushnell, on assuming the Christian character. No sooner was he satisfied that his heart was right with God, than he engaged in every Christian duty. The Sabbath School in his native place was opened about the time of his hopeful conversion, in which he engaged in the interesting employment of a teacher.

On the first Sabbath in August, 1827, he professed Christ before men. The occasion was one of peculiar solemnity. An appropriate sermon was preached in the morning, and in the evening, Mr. Bushnell with about fifty others of his age solemnly dedicated themselves to the Lord.

It has already been remarked, that he manifested peculiar anxiety for the spiritual welfare of his friends. Those who professed to be Christians, he exhorted to faithfulness, and those who were without hope he solemnly warned of their danger. To such as he could not visit he addressed letters; and, it is to be regretted that so few of them can be procured. Many young men to whom he wrote, are now located in places at a distance, and their business has been subject to such constant change, that their letters have been lost. Such as are inserted in this memoir, are considered illustrative of his character as a Christian, and show that faithfulness which uniformly characterised his conversation.

The following was addressed to a cousin who was residing in Georgetown, District of Columbia.

Saybrook, April 16, 1828.

Cousin R———,

Feeling a deep interest in the welfare of my friends, I have chosen a season for addressing you. While writing may wisdom guide my pen, that something may be communicated conducive to your highest good.

Indulging the hope that I am interested in the Saviour's dying love, that my numerous sins have been washed away in his atoning blood, and that I am made an heir of immortal glory, I feel it to be one of the greatest privileges, and a duty, to recommend this holy religion to others, who have no reason to think themselves sharers in it. Recently I have often thought of my dear friends at Georgetown, and especially of cousin R., who, when I saw her at uncle H.'s, acknowledged herself to be without hope in Christ. Yes, dear R., I have felt anxious for your soul's eternal interests, in comparison to which all that this world can afford you, is worth comparatively nothing.

"But, Oh, the soul that never dies!
At once it leaves the clay!
Ye thoughts pursue it where it flies,
And trace its wondrous way.

"Up to the courts where angels dwell,
It mounts triumphant there;
Or devils plung it down to hell,
In infinite despair."

Reflect for a moment on the worth of your precious soul, which will be happy or miserable while God exists, and ask yourself, do I

love God supremely? Have I been born again of his Spirit? Have I been sanctified and prepared for heaven? I believe that you think all these things necessary for your final happiness, as well as the commands of God. The Bible is very explicit in telling you to repent, to submit to Christ, and to be on his side. To be faithful, I must tell you, that if out of Christ, you are a great sinner in the sight of God, and are hourly exposed to his wrath, which will inevitably fall upon you, unless you renounce your sins, and surrender to the glorious Redeemer who died for you. Often have you heard the solemn voice knocking at the door of your heart, saying, "Open unto me, I will come in and sup with you, and you with me." And is it possible, O is it possible that he has found no admittance! I wish you to bring the all-important subject home to your heart, and not longer resist God's Holy Spirit. You intend to have religion before you die, and in some measure feel the need of it. Perhaps in an hour of danger, you have resolved that you would attend to the concerns of your soul. But your resolution and your danger have alike vanished. Cousin R., if you ever intend to seek the Lord, I exhort you to seek him now. Having set

down and counted the cost, you must feel willing to forsake all for Christ, and in considering whether you will choose or reject, I would urge the importance of making the solemn resolve, and promise to God from the heart, that in reliance upon the aids of his Spirit, you will now seek the Lord with your whole heart. This work may be done now, even to-day, this moment. Hear the language of the Saviour, "Come, for all things are now ready." "To day if you will hear his voice." "Behold now is the accepted time." I beseech you, as you value your own soul, to resolve that you will now attend to the great subject in earnest. You will act just as freely, and as much from choice in this business as in any other of your life; and reason teaches that nothing can be done without a determination. Put away all your excuses, for they will fail you in the decisive day. "All shall then be without excuse." Let it be your daily prayer to God, that he would open your eyes, and make you feel your need of the Holy Spirit to aid you, and it shall be given. "For all things are now ready."

I can truly say that there is more real enjoyment in one ray of hope through grace, in

one social prayer meeting, or in the closet, than all that this earth can afford. As I now feel, nothing would purchase the hope that I enjoy.

I hope to visit G. before long, Providence permitting, but if not there is a day in which we shall meet. Cousin R., I shall see you at the judgment seat of Christ, where you and I will be judged in the presence of God—the holy angels, and the countless millions of our race. If clothed in the robes of Christ's righteousness, he will say to us, "Come ye blessed of my Father." But if we appear there with our sins unpardoned, "Depart ye cursed," will be our doom. As we shall surely meet, can it be that we must part again, never more to see each other, only as the rich man saw Lazarus, a great way off? It pains me to think of being forever separated from my dear friends whom I love. That God may forbid this, is the sincere prayer of your friend,

WILLIAM C. BUSHNELL.

From the fall of 1828, Mr. Bushnell was employed for nearly two years in Meriden, a place about thirty miles from his father's. How

much he felt and labored for the spiritual good of that people, will appear from his subsequent letters.

The following was written to his sister soon after he came in the place.

Meriden, Nov. 7, 1828.

Dear Sister,

I hastily seize my pen for writing you a line by Mr. R. My health is good, but several in this place are dangerously ill. Although surrounded by the gay and thoughtless, I have cause for thankfulness to God, that I feel in a good degree the power of religion in my soul, some anxiety for the glory of my Redeemer, and some desire for the salvation of perishing sinners. Besides on the Sabbath, there is no religious meeting, save the Monthly Concert, and a female prayer meeting. Mr. H. feels very anxious for his people. I made him a visit a few evenings since. He feels desirous that a church prayer meeting should be held, and wishes to have me converse with the brethren of the church on the subject. Having ascertained from conversation, that some are favorable to the object, I hope and trust that one will be established before

long. There are some here who seem to mourn over the desolations of Zion. It appears that nothing more is wanting, than to have the Church engaged in the Lord's service; then would sinners come to Christ. I hope you will be faithful to your Saviour, who is faithful to forgive. Be faithful to your own soul and to the souls of others. I remain your affectionate brother,

WILLIAM C. BUSHNELL.

To a brother in the church.

Meriden, Nov. 1828.

BROTHER P.,

I am glad that an opportunity presents itself for writing you. My health is good, but of the state of my soul, I hardly know what to tell you. I will say, however, that the subject of religion is yet delightful to me; and I love to meet with Christians in the courts of the Lord. I find sweet enjoyment in prayer meetings; and it is with the greatest delight, that in retirement from the busy scenes of life, I pour out my soul to him who heareth in secret. I think I feel in some measure the worth of the soul, some anxiety for the glory

of God, and for the salvation of sinners. It is with painful anxiety that I see thoughtless sinners sporting on the brink of everlasting ruin. But I am a poor guilty sinner myself, and the vilest of the vile.

There is nothing of peculiar interest at present among this people; but the state of religion, I think, is becoming more encouraging. I have endeavored to arouse Christians, and have used my influence in the establishment of a weekly conference, and I have succeeded, the Lord helping me. We met last evening; the house was crowded, and some feeling was manifest. There appears to be a listening ear among this people to divine truth. The Bible class is to be resumed the present week; and I believe, that by the blessing of God, it will be the means of the conversion of sinners. I have enjoyed the privilege of conversing with one who feels herself a ruined sinner. I believe that she will be persuaded to give up her heart to Christ. I have faith, if I am not deceived, that the Lord will visit this people, and will appear here in his glory to build up Zion. Brother, pray for me, and for this people. Pray that I may be faithful, and that the work

of the Lord may revive here speedily. Hold out faithful, dear brother in the Lord, and you shall receive the crown of life. Remember me to all friends.

William C. Bushnell.

Mr. B. was, during his continuance in Meriden, placed in circumstances peculiarly favorable for doing good. He was engaged, not only in the Sabbath School and Bible class, but being connected with an extensive manufacturing establishment, he was enabled to exert a happy influence over many young persons. Both the character of the proprietors of the manufactory, and of the persons employed by them, was such, as gave it an elevation among the like establishments in New-England, rendering its influence good on the morals and best interests of the surrounding community. Placed in such a situation, his efforts made in view to the best welfare of others, were attended with signal success.

CHAPTER IV.

Becomes a member of the Bible class in Meriden.—Brief notice of the class.—Extract from an address before the class.—Further extracts from his correspondence.—Address at the Monthly Concert.—His connexion with the Sabbath School.—Remarks.

It is too generally believed that the laboring class of the community, can give but little attention to the improvement of their minds. Yet the example of many in this enlightened land, has furnished evidence that no employment need exclude persons from devoting a portion of time to the acquisition of knowledge, while the proper pursuit of many kinds of manual labor is very consistent with a good degree of attention to books. The example of Mr. Bushnell was of this sort. He was not only an engaged Christian, but he eagerly sought opportunities to improve his understanding.

For several years there had existed a Bible class in Meriden, of which Mr. Bushnell early embraced the opportunity of becoming a member. Membership here, implies some-

thing more than a simple attendance on the meetings, which perhaps cannot be better explained than by glancing at the formation and history of the class. Early in the winter of 1824, a Bible class was established for the first time in Meriden. An attendance was all that constituted membership, which was withdrawn at pleasure. For several weeks a large room was crowded; but as the novelty of the object wore away, the number of attendants diminished, until the next spring, when not more than eight or ten were accustomed to assemble. The meetings were discontinued through the summer. On being resumed the next winter, the number who attended at first was not large, and continued to decrease until sometime in January, when the exercises were suspended. By the private exertions of one or two individuals, about fifteen or twenty engaged to attend punctually through the winter. The meetings were again commenced, and gradually increased in interest, until sometime in the spring; when it was deemed best to adjourn until the return of longer evenings.

The next fall, special exertions were made, to add to the number of those who felt the worth of the object, and who were willing to

pledge their attendance. No less than sixty subscribed to a resolution which obligated them to attend.

This number united themselves into a society, and formed a constitution. Their articles provided for addresses before the class, and for composition.

From that time, which was in November, 1826, the meetings of the class were highly interesting. They were usually opened with prayer and singing, after which followed the reading of compositions, recitation, discussion of questions, and frequently an address. The meeting was them closed with prayer.

The experience of several years has shown that this system has peculiar advantages. A young man on becoming a member can not only acquire a knowledge of the scriptures, but learn to write, to reason and to address public assemblies. Mr. Bushnell readily availed himself of these several advantages, and was a punctual attendant, so long as he continued in the place. Besides writing several essays, he delivered a number of addresses, from which a few extracts will be given. As they are on religious and practical subjects, they serve to illustrate his character, and to show

the interest which he took in religious instruction.

His first address was, "On the advantages of the Christian religion to its possesser." He first notices its benefits to persons of different employments in this life.

To the husbandman: "If Providence smiles upon the labor of his hands, he rejoices with thanksgiving; but if he is disappointed on account of the productions of the ground, not a murmur escapes his lips. The seasons and the weather being under the control of his Divine Benefactor, he is reconciled to whatever the Lord may send. "All things are for the best," is his language. With cheerfulness he goes to the field of labor. In all animate creation, from the reptile beneath his feet, to the beast of the stall, from the buzzing insect of the air, to the soaring fowl of heaven, he observes the marks of infinite wisdom. The notes of the feathered songsters of the grove, remind him of the unceasing songs of heaven. He compares the tender herb to the infancy of man, the flower to the vigor of youth. He reflects that each are liable to decay, and to return to their primitive dust."

To the mechanic: "How often do we hear

of fatal accidents happening to men in this department of labor, which are beyond their control! Under such circumstances how blessed is it to be a friend of God! The mechanic may ever look to him, who by wisdom and power, framed the earth, upon which we tread, fitted for the convenience and happiness of man. If he makes great attainments, so that he can bring the elements to subserve the interests of his fellow men, he is humble, and gives God the praise to whom all glory is due."

To the merchant: "It is his daily prayer, that he may "live soberly, deal justly, and walk humbly with his God." He, instead of laying up gold to be cankered, and heaping up treasures to be consumed with himself in the last days, feels that he is but a steward in God's house. He considers the gold and the silver to be the Lord's; and only borrowed for a few days. He ever holds himself in readiness to impart of his substance, for the promotion of his Master's cause. He understands the import of the declaration, "It is more blessed to give than to receive," and enjoys the luxury of doing good to his fellow men."

To the mariner: "He leaves his friends

with filial confidence in the Lord, that he will be their support in the adverse scenes of life. He embarks, not knowing that he shall ever return; but he readily commits his life to him with whom is the residue of the Spirit. While upon the mighty deep, far from home, with composure he beholds the gathering tempest. How calm is his soul, while the angry winds and waves threaten him with utter destruction! That God who holds the winds in his fist, and the waters in the hollow of his hand, is his refuge. That Saviour who spake the tempest into a calm, is his friend."

To the magistrate: "Great are his advantages of enjoying access to a throne of grace, where he may ask wisdom of him who giveth liberally, and upbraideth not. Is he called upon to enact laws, and to decide the fate of nations, or of individuals? His chief concern is to glorify God, and to build up the Redeemers kingdom; to restrain vice, and to encourage virtue; to alleviate the miseries of mankind, and to secure the peace and prosperity of society."

In the domestic circle: "See the pious parents, as joint heirs of the grace of life, instructing their beloved offspring from the words of sacred truth. See them leading their

little ones to the family altar, at the time of offering the morning and evening sacrifice. They, and they only, are prepared to train up their children in the nurture and admonition of the Lord. Angels doubtless behold the scenes of such a family with admiration and joy."

In affliction: "Such are the enlightened views of the devoted and sincere Christian respecting the government of God, that he can even rejoice in his afflictions, because the Lord omnipotent reigneth. Whether he is required to bid adieu to the companion of his bosom, a brother or sister, to a parent or child; whether he expects to unite with them in the praises of eternity, or to see them at last driven away into the regions of despair, he is resigned. He yields all things into the hands of him, "Who maketh all things work together for good to them that love God."

In the closing scenes of life: "Let a fact of my acquaintance illustrate this point. An individual was attacked by violent disease, and was soon brought so low, that her friends and physician despaired of her recovery. Being in the full possession of her reason, she calmly conversed upon those scenes, which she was fully sensible awaited her. The Saviour into

whose arms she had cast herself when in health, now supported her soul, while her tabernacle of clay was fast dissolving. Such was her bodily distress for several days, that it was almost overwhelming. But her soul was supported by the grace of God. Although she viewed herself a great sinner, and most unworthy, still, trusting wholly to the righteousness of Christ for salvation, her hopes of heaven were firm and bright. She lay in peace, waiting for

> "Death and some celestial band
> To bear her soul away."

She manifested to her friends, that all fears were removed, and that she was in readiness for the exchange of worlds. She dies; but death has lost its sting, and she triumphs over the grave."

In the second part of his subject, he considers the advantages of religion, to its possessor in a future world.

"Although our views of eternal things are limited, yet with the bible in our hands we are permitted to extend our thoughts into the eternal world. Mark the unconverted as he takes his exit to a world of retribution. Instead of having holy angels to bear him away to para-

dise, spirits of darkness are ready to hurry him away to their dreadful abodes. Instead of being convoyed to Abraham's bosom, he is driven away in his wickedness, to taste the woes of the second death, and to utter the groans of despair.

"The Christian at death, is borne by attending angels to his final, happy home. He is admitted into the presence chamber of the King of kings; and by his Redeemer, he is presented before the throne of the Father. He stands fully acquitted of all his sins at the tribunal of heaven. His pollution being washed away in the Saviour's blood, and being clothed with his righteousness, he is fully prepared to enter upon the holy employments of the redeemed. He is neither solitary nor disconsolate, for he is welcomed to the society of all holy beings. Above all, he enjoys free communion with his beloved Redeemer. The Lord Jesus Christ condescends to lead his followers to fountains of living waters, and God wipes away all tears from their eyes. In this world the Christian converses with Christ by faith, in that, face to face. He then sees as he is seen, and knows as he is known. Doubtless while the inhabitants of heaven are holding sweet converse with each other, redeemed

spirits are permitted to range the fields of paradise, and to visit distant worlds of light, where they behold the wondrous works of God. They will see more and more the advantages of religion, by which they have triumphed over every foe, and gained the joys of immortality."

The following was written to a cousin, who was inquiring the way of life.

Meriden, March 1st, 1829.

Dear Cousin,

Through pressure of business I have delayed writing you, for which I ask your pardon. It gave me much satisfaction that my letter was kindly received; and with still greater pleasure did I receive and peruse yours.

Although at some distance from my friends in S., I can inform you from a recent visit, that they are well. I have spent the past winter in Meriden, where I expect to remain for some time. Meriden is a pleasant town, located on the stage road from New-Haven to Hartford, and is seventeen miles from either place. On the east and west are ridges of mountains, whose peaks are nearly 1000 feet high. Their summits are accessible, from

whence may be viewed extended fields, villages, and churches, as far as the eye can reach. In fine weather, from one of the peaks of the western ridge, may be seen New-Haven harbor, and Long Island Sound. At the foot of one of these mountains we may, in the heat of summer, enter a natural ice-house, which affords to visitors quantities of ice. I think you would be interested in visiting these places, which are much resorted to.

I feel most unworthy and unfit for affording you the advice in spiritual things which you ask; although I would rejoice to say any thing that would direct you in the way to true happiness. Without divine guidance, how shall I direct an inquiring soul to the fountain of life, or encourage the follower of Jesus in the path to heaven? Believe me, dear cousin, I do feel in some measure anxious for the salvation of your soul. It gives me pain to reflect that I may see you on the left hand of Christ in judgment, with the multitudes who have not submitted their hearts to the bleeding Saviour, who is the sinner's friend and only hope. But I would forbear the thought that a dear friend is to take a final, an eternal departure to the world of despair. May it be forbidden by him in whose hand are our lives.

Permit me to present to you the importance of religion; and I do it with the truest friendship. Have you, dear cousin, seen the entire depravity of your heart? Have you felt your need of a pardoning Redeemer? Are you convinced of the unsatisfying nature of this world's goods? Have you, as a weary, heavy-laden sinner, cast yourself, for time and eternity, upon Jesus Christ? But fearing your heart is not right with God, let me press upon your mind, the necessity of exercising repentance and faith. Without an interest in Christ, we are hourly exposed to a world of unutterable woe and misery. This ought to be enough to alarm our consciences, and to excite us to an escape. Religion sweetens all the comforts of life. It assists its possessor to triumph over the disappointments and perplexing cares of fleeting time. It soothes the anguish of the soul in an hour of distress, and binds up the broken heart. To him who is bereaved of dear friends by death, how precious is a good hope, and an interest at the throne of grace! How does it bear the dying through the dark valley of the shadow of death! But look beyond the tomb to the glories of heaven, and hear the invitation, "Come up hither, and I will show you the things which shall be here-

after." There, if we are prepared for its blessed abodes, we shall behold the Saviour, and enjoy communion with him. There, with crowns upon our heads, and golden harps in our hands, we shall unite in ascriptions of praise to God, and the Lamb. Surely, these motives are sufficient to lead us to seek the favor of God. But do you ask, how shall I seek the favor of God? What shall I do to inherit eternal life? I answer from the authority of God's word; renounce every darling object, which has a tendency to keep you away from Christ. Repent of every sin; and as an offending child yields to the command of his parent, even so yield to the Saviour. "Come unto me," is the language of Jesus, to all who wish for divine favors, and eternal blessings. The way is open and easy if we are willing to come. "All things are now ready." Time is rolling us onward to the grave. Soon we must bid adieu to the scenes of this world; and our naked spirits appear before God. That you may be timely wise, and secure the blessings of heaven, is the prayer of your friend,

WILLIAM C. BUSHNELL.

Meriden, June 6, 1829.

Dear Brother in the Lord,

With much pleasure I received and read your affectionate letter; and I thank you for remembering me, a worm of the dust.

An interesting change has taken place in this town since October last, when I came here, some account of which I will give you. At that time darkness rested upon this portion of the Lord's vineyard. Excepting the services of the sanctuary, a female prayer meeting and the monthly concert were the only meetings that were attended; and even these were thin. There was only here and there an individual, with whom I could converse with freedom on the subject of the Redeemer's kingdom. You may judge what were my feelings at this time, after leaving S. In about two weeks a Saturday evening prayer meeting was talked of, whose object should be to pray for a revival of religion. In this some seemed to be engaged, although but few attended for many weeks. I often visited our minister, and conversed with him on the subject of having a church prayer meeting. The plan was approved of, but he seemed almost disheartened. However, he requested me to converse with several of the brethren on the subject,

and encourage them to go forward. From private conversation, such a number were found favorable to the object, that a meeting was appointed. These two meetings were continued through the winter, although but a small number usually attended. A Bible class has been held through the winter, with interest and profit both to saint and to sinner. Nothing has so burdened my mind, as the desolations of Zion; and if I have prayed for any thing, it was for a revival of religion. Although I have not had faith as a grain of mustard seed, yet I have ever been impressed with the firm belief, that I should see the Lord revive his work in this place. This has been my feeling during the darkest days, and the signs of the times have been carefully observed.

No visible appearance of the Lord's presence was manifest, until the second week in April; though facts were then disclosed, showing that there had been anxious sinners here during nearly all of last winter. At this time, the sweet influences of the Spirit began visibly to descend. A peculiar interest was felt in our meetings. One evening, after the exercises were closed, a young man staid and inquired for life. He mentioned others in a like condition with himself, and requested Mr. H.,

our pastor, to attend a meeting in the west part of the town, where he resided. He accordingly went; and to his unspeakable joy, he found the young man, and another individual, rejoicing in hope. They seemed to be full of unspeakable joy and love. This new scene called his whole soul forth into the work. "The Lord is in this place and I knew it not," was his language. He conversed with about twenty young persons, who were employed in a manufacturing establishment, and found that many of them were deeply anxious. On Saturday of the same week, he came to the establishment where I labor, and wished to have all the workmen assemble together, that he might address them on the subject of religion. His request was readily granted; and the effect of the meeting was considerable. The work was now decidedly begun; and how it gladdened my heart, I trust you are prepared to judge. The next Sabbath was peculiarly solemn; and in the evening an inquiry meeting was held, in addition to the church prayer meeting. Many were present from different parts of the town, although the church as a body did not seem to awake. A church fast has been observed, and each professor has been conversed with. A blessing seemed to

follow these measures. Some who at first opposed the work, are now deeply troubled because they feel that they have an omnipotent arm to contend with. As the fruits of this revival, forty or fifty are decided for Christ, and a number of others are groping their way in darkness. We are looking for greater things, and trust that the work will not decline, because the promises are sure.

Now, brother S., was I ever placed in a more responsible situation, than at present? In this establishment there are no less than fifty or sixty employed. We have two meetings a week in this village. These, brother S., seem like our good old meetings at D., when we felt that it was good to be there.

Yours in Christian love,

William C. Bushnell.

P. S. I returned from S. about a week ago. Converts appear well there. Mr. N., whom we selected as a particular subject of our prayers, is coming out of his darkness. Remember me in your prayers.

The precious revival which M. was now enjoying, was, in the Bible class, most happy in its influences. This is clearly shown from the fact, that of fifty who united with the church,

thirty-five were members of the class, and several of the remainder were occasionally attendants. It was during an interesting period of the work, that the following address was delivered. Imagine an assembly of one hundred young persons, happily organized into a society, convened to study the word of God, a large portion whose hearts burned within them while their spiritual teacher opened to them the scriptures, others deeply anxious, and you have such an assembly as Mr. B. gave the following address.

"DECISION.

"In considering man to be a rational intelligent being, having fixed purposes in the common concerns of life; also knowing that decision of character and conduct are highly commendable, and of the utmost importance in the acquisition of wealth, in the improvement of the mind, and in the honorable pursuit of whatever the world calls valuable,—permit me to set before you the importance and absolute necessity of decision in securing the favor of God, and the everlasting happiness of the soul. Reason, experience, and divine revelation, unite in testifying that men are free moral agents; and, as such, they perform no

free acts but in accordance with their wills, and a previous determination. In no instance in which man has the power of choice, does he act contrary to his choice. If we were mere passive instruments, wherein would our actions be praise or blame-worthy? It is true, that 'in God we live, move, and have our being,' and that 'it is not in man that walketh to direct his steps;' yet it is we that move, it is we that walk, as though no divine aid was required.

"The blessings of the gospel are free. Salvation is offered on the most easy terms. 'The way-faring men, though fools, shall not err therein.' It is a point fully established by scripture, and a truth engraven upon the consciences of men, that salvation is within their reach; and having the power to choose or reject, they are accountable to God for their conduct in this matter. And, although repentance toward God, and faith in the Lord Jesus Christ, are divine gifts, still, we exercise these gifts in a voluntary manner. The command to us is, 'Repent ye,' 'Turn yourselves and live ye;' and these are the only conditions upon which we can receive pardon, and enjoy the blessings purchased by the Son of God.

"Those who profess to be Christians, have

need of fixed resolutions made in reliance upon the Spirit, in order to live in obedience to their Redeemer, and to promote the interests of his kingdom. How does the Christian look back upon his impenitent life, and see that one great reason why he was not a Christian before, was, the want of determination, a firm, unshaken resolution. He sees that he was never truly decided to seek God, and to repent of his sins. But when he came to a settled resolution, like Joshua of old, the Lord was found ready by his Spirit to assist him in the important work. Christian friends, we need a constant determination, to be active in the service of him whom we have sworn to serve and obey. If we have truly given ourselves away to be the Lord's, we have promised to be his for ever—have agreed to take his word as the rule of our conduct—to keep all his commandments, and to walk in all his ordinances. Whoever submits to God, does it without reserve, cheerfully acknowledging him to be his rightful Lord and Sovereign. He submits to all the requirements of the law and gospel, with confidence that they are right. Notwithstanding we have thus solemnly covenanted with God, we have in many instances forgotten to pay unto the Most High our vows.

Have we not shrunk back from the cross? Have we not neglected known duties, for the want of resolution to perform them? Have not many opportunities for doing good passed away unimproved, for the want of resolution and confidence in God for his assistance? Fellow-Christians, this subject addresses itself to you, making a most solemn appeal. You are called upon to engage anew in the glorious cause which angels behold with unspeakable delight. It is the cause for which the Son of God visited our world, and in behalf of which he is interceding in heaven. It is the cause of Zion—the conversion of sinners. You have in secret, if you are the followers of Christ, resolved to separate yourselves from the world; and, you have also stood up in the sanctuary of the Lord, publicly declaring yourselves on the side of Christ—solemnly consecrating yourselves to the actual service of the living God. You have 'taken the cup of salvation, and paid unto the Lord your vows in the presence of all his people.' Heaven and earth have witnessed, and O, remember the solemn scene.

"Determination is peculiarly important for the young convert. He has just broke away from the kingdom of Satan. The world, with

its vanities and pleasures, he has left, and has separated himself in a spiritual sense from his impenitent companions. He has set his face toward Zion. The road in which he is traveling is narrow; and he walks with trembling steps, liable to wander from the right path, or return. Temptations continually assail him to look back, and see that good thing he has left behind. And, does he yield? Does he turn aside and loiter by the way? He does, unless he has a firm confidence in the great Captain of his salvation—unless he has a determination to go forward. He should be resolved to do every duty—to take up every cross, and bear it with delight. My dear friends, the world are watching, to see you halt. Many have such feelings towards you, that they would rejoice to see you stumble and fall—to fall into sin—to fall into apostacy, and into final perdition. But who of you, my young Christian friends, will, for the want of decision and resolution, go back, or even look back, and thus bring reproach upon the cause of Christ—thus bring leanness and spiritual death into your own souls?

"There is another class of persons before me, to whom this subject is of infinite importance. They are those who are undecided

whether it is better to forsake sin and love holiness—whether it is better to serve God or Satan—to go to heaven or hell. You are doubtless desirous to gain heaven, but whether to comply with the only terms by which you can gain admittance there, you are undecided. If trying at all, you are endeavoring to get to heaven in some other way than by the humbling way of the cross. Can you 'climb up some other way?' Can you scale the battlements of heaven, or break the gates of the celestial city? If you expect ever to be saved, you are to seek the Lord your God, repent of your sins, and submit to the Saviour. Are you determined to do it? If so, when will you do the work? My impenitent friends, the joys of heaven and the horrors of hell, the justice of God in the punishment of the lost, and his mercy in extending pardon to the penitent, all urge you to seek immediately the Lord your God. While the soul is at stake, heaven and hell are pending, and the command of Jehovah, 'Seek ye my face,' sounding in your ears, why will you not from the heart adopt the reply of the Psalmist, 'Thy face, Lord, will I seek.' My friends, you may search through the Christian church, and you will find no one who has submitted himself to the Saviour,

who will say, that he was without a resolution to do his duty. And, I would appeal to every professor and hopeful convert present, whether they were through their experience without a determination to cast themselves as lost sinners upon the arm of an Almighty Saviour. If such has been the experience of all Christians, can you expect to obtain the favor of God and everlasting life, without a resolution to God that you will do it? Perhaps you are seeking, or intend to seek, but not seeking in the way which God requires, nor in his time. The directions in the Bible are sure, and plain to be understood. While you are indulging excuses, and procrastinating, your case is becoming worse. Like the blind man who advances towards a dangerous precipice, disregarding the alarms which are given him, because he sees not his danger; so you, in your present course, are approaching certain destruction, until you heed the warnings which are given you, and make your escape. Some may see their danger in some measure, but think that they have not a sufficient sense of their guilt to turn, or even resolve to turn. In this condition many continue to grieve the Spirit, until its warning voice ceases to be heard,

and the sinner plunges never to rise, or is abandoned to a more aggravated doom. Impenitent sinner, whether stupid, thoughtful, or deeply anxious, you are called upon to choose this evening whom you will serve. You are warned by the voice of conscience, by the solemn consideration of death and the torments of the world of woe; you are invited by the joys of heaven and the songs of the redeemed; you are commanded by the God of heaven, to come to the solemn decision, that you will now, in reliance upon the Divine aid, seek the Lord your God, and submit to the easy terms of salvation."

Meriden, July 26, 1829.

Dear Sister,

Having heard that you was ill, I felt very anxious to come and see you; but the present state of my business would not permit. Providence seems still to frown upon our family; but it is all right. How rejoicing the thought, that we are in the hands of a righteous God; and that his holy dispensations are ordered in wisdom. We may expect a change in our family soon; and in what way we know not. Death may enter our circle. Grandma may survive us, yet we cannot expect she will con-

tinue long; and how precious the thought, that she is prepared to go to the eternal world; and when I think of her leaving her tenement of clay, and going to the blessed abodes of heaven, it seems like parting with her but for a little season. I trust we shall not bid her an eternal adieu, but that we shall be so happy as to meet her in the kingdom of glory.

I have recently received a letter from cousin R. It was rejoicing to my heart to hear from that dear friend, whose salvation I ardently desired and prayed for. But what gave me preculiar joy, was that she had hopefully embraced the blessed Redeemer as her eternal portion, and subscribed with her own hand to the Lord. She needs our earnest prayers.

I am happy to say that the work of Divine grace is still going forward among us in an interesting manner. I hope to see it progress more and more, under God. His hand is not shortened, nor his ear heavy, nor are angels wearied in rejoicing over repenting sinners. May God and the worth of immortal souls forbid that Christians should be weary or proud of the blessing.

As for myself, I am about as usual. I carry within me the same depraved heart, and have the same unholy desires, the same enemies to

contend with, and the same Almighty Friend to go to. Never have I felt so fearless of mortal man, the face of clay, as at present. I am determined to come right up to the line, in the front of the battle, and there stand, and there die; and may the Lord help me by his grace.

I think that there are as many as sixty or seventy converts in this place, who give good evidence of piety. Pray for me, and for the prosperity of Zion in this place.

From your affectionate brother,

Wm. C. Bushnell.

Meriden, March, 1830.

Dear Sister,

I have this day received much good news from brother M., who has recently come from W.; but nothing so reached my feelings, as your interesting letter. To hear of the Lord's searching that Jerusalem as with candles, of his arousing to action those who were at ease in Zion, and of his awakening those who to human appearance were past the door of mercy, were to me a source of peculiar joy. I tremble for them. It may be the very last call to many.

The spiritual condition of S. is the subject

of frequent remark in this place; and I believe that it has had a good effect upon this people, to hear of the signal displays of grace in that region. I am expecting an outpouring of the Spirit here, and I find that this feeling is somewhat extensive. Our meetings are well attended, and solemn. I desire much to spend a week in S., but my business, and the interests of Zion in this place, render it inexpedient. I wish that the little influence which I enjoy, might come in contact with that flame of the Spirit which I trust is kindled in your bosom, that a holy flame might light up in my soul, and spread around me; and, as it were, burn up all formality, coldness and death, which is daily witnessed. I think I have a little of that feeling with which I started in the divine life. May the Lord enable me to be faithful.

WILLIAM C. BUSHNELL.

Meriden, May 7, 1830.

DEAR SISTER,

I received Sarah's letter last evening by Mr. D. My health is good; how great a blessing. How good is the Lord, and how mindful is he of me, though I so often forget him. Who has fewer earthly troubles than

myself, and yet how ungrateful, and what poor returns do I make. Although I am so favored, still, I have something which troubles me by night and by day, when I go out and when I come in. It is this evil heart, this warring of the members by which I am brought into captivity. It sometimes appears as if I was almost encompassed about with the hosts of darkness; but still, I feel as if I could run and hide under the shelter of the cross, where only there is safety. Notwithstanding all my enemies within and without, I do enjoy, (if I am not deceived,) the religion of Jesus Christ. From the promises of God I feel encouraged, and am determined to go forward; but there is a difficult hill to climb, and a fierce combat in which to engage; but the Lord will help us, and will fight for us; and what shall we fear?

What are you doing, dear sister; are you faithful and heartily engaged in the Saviour's cause? You have, M., passed through many trying scenes; but you have, as I humbly hope, been brought to bow at the Saviour's feet; and your name I trust has been recorded in the Lamb's book of life. If so, how glorious and happy the thought! Since you have

indulged hope in Christ, much of your time has, perhaps, passed away with but little enjoyment. But God is willing ever to impart to you the light of his countenance, and to grant you his presence to go with you. It is nought but your sins that keep you from always enjoying as much the comforts of religion as you have in your brightest moments, when you could say,

> "I bid farewell to every fear,
> And wipe my weeping eyes."

But we should be thankful for even one ray of hope, or the smallest portion of light that God may be pleased to shed upon our path. When I take a retrospect of the time since I have professed to love Christ, and see how little I have done for him, and for perishing souls; when I look into my own heart and see its evils, I am almost led to despair of hope. But after all, when I find a desire to glorify God, to see the cause of Jesus prosper, to see souls converted, and to pray in secret to my Heavenly Father, then with some degree of confidence I hope that I am a Christian. Indeed, I sometimes feel as if I knew that I had passed from death unto life, and am

without a single doubt. I know that the heart is deceitful, and that we are prone to compare our feelings with others, and to neglect to try ourselves by the standard of unerring truth. The enjoyments that I have when separated from near and dear friends, is what I cannot express, when thinking that should I die suddenly, I shall meet those whom I love on earth, in the regions of immortal day, where the numberless ages of eternity will be spent in viewing the works of God, and in adoring his matchless grace. In order thus to enjoy the society of heaven, we must be faithful to our own souls, to our fellow men, and to our dear Redeemer. I hope and I pray that you may hereafter enjoy more of the comforting influences of the Holy Spirit, that your way to eternity through the dark valley of death may be bright and triumphant.

William C. Bushnell.

Meriden, July 22, 1830.

Dear Aunt,

I regret that I have thus been under the necessity of delaying to write to you, feeling confident that you take a deep interest in my welfare, aad have long expected a letter. I

will give you a short history of our journey from Montgomery. Leaving M. on Friday, we arrived at Northampton in the evening. Our ride was very pleasant, and we were happy in finding our friends in N. in good health and engaged on the subject of religion. The next day at ten, we started for Mount Holyoke. After crossing the river, and riding a few miles we came to the foot of the mountain, where we began the difficult ascent; and after much fatigue we arrived on its summit, nearly exhausted. I was delighted with the prospect I had from that elevated place, and was doubly paid for all my trouble. It was a favorable place to meditate on the wonders of the creation, and to adore the wisdom of the Creator. From N. we had a pleasant ride to Amherst; and after enjoying a visit there, we returned to N. where we spent the Sabbath. Mr. H. preached in the morning, and Mr. S. their pastor, in the afternoon. I was much pleased with the attention of that large audience to the ministrations of the word of life. In the evening I attended a prayer meeting where not many were present, it being a stupid time in that favored place. On Monday evening we attended the Concert of

prayer for Sabbath schools; which I believe was profitable and interesting. The next day, sister A. and myself left for Hartford, where we spent the night; and on the next day we called at the State Prison, and examined its several apartments. I called on uncle S. His family have been sick, but are recovering. Aunt F. has returned from the South. She says that cousin R. is one of the most lovely and devoted Christians she ever saw; and that C. is very serious, and her feelings tender upon the subject of religion. I did not have the pleasure of seeing Mr. G. as he was preaching in H. Having completed my visit, I have returned to Meriden, where I expect to remain through the summer.

Respecting my own spiritual concerns, I have to confess, that new objects which attracted my attention, and longer intervals between meeting for prayer, during my visit, have had the sad effect of lessening my engagedness in the Redeemer's cause, which was before but small. But all this is my own fault. Still I find some grace in exercise in my heart, some enjoyment in the divine life. But O, my want of love and conformity to God! This is truly a life of toil

and trial, but I think I feel willing to bear the burden and heat of the day, in honor of my dear Master.

There is nothing particularly interesting in this place at present, though meetings for social prayer are frequent, and attended with interest. During my absence, three youths were hopefully brought from darkness to light, which rejoiced my heart. If I have any desire at all, it is to see God glorified in the salvation of sinners.

I hope, dear aunt, that you will not be discouraged although darkness may gather about your path. What a consolation to the believer that the Lord rules, and does all his pleasure; and that he will, from the habitation of his holiness and glory, look with compassion and complacency upon him who is of a humble and contrite spirit! How great a consolation that there is a throne of grace, to which we can repair in times of adversity, and find comfort. I hope you will remember me in your prayers.

William C. Bushnell.

Not long before leaving the place, he delivered the following address, by request, at a meeting of the Monthly Concert for prayer.

"ADDRESS.

"CHRISTIAN BRETHREN,

"It is well known to you, that the original design of the monthly concert was, to pray for the heathen world and for the missionaries of the cross. This meeting, which is now one of the most interesting and important, had its origin a few years since, from the simple circumstance of a small number of Christians appropriating the first Monday evening of each month, to pray for the success of missions. In process of time, the cause engaged the attention of whole churches, and has enlarged, until now it is observed by nearly the whole Protestant Church throughout the world. In addressing you on this subject, I shall mention some of the definite objects which ought to be before our minds when we assemble at these meetings, and the manner in which we should pray.

"In the first place, *we should contemplate the heathen world.* That we may form some adequate idea of their wretchedness, we should contrast their condition with ours. We should view them without the Bible, without the Sabbath, without any other light than that which nature affords them, advancing to eternity, not

knowing that there is a Saviour of sinners. We have melancholy evidence that the light of nature is ineffectual to bring them back to obedience to God; and we have the testimony of scripture, "Where there is no vision the people perish." We are, therefore, to regard their destruction as certain, without the gospel. How are they to have the gospel? I answer, it must be sent to them. This suggests another object, which should on these occasion be before our minds.

"*The benevolent societies of the present age*, which are aiming at the universal spread of the gospel, and the conversion of the world. Among these may be mentioned the American Board as the most prominent. It has already two hundred missionaries and assistant missionaries, laboring in many parts of the world. They are dispersed at Bombay, Ceylon, India, Beyroot, Syria, Malta, and at many of the islands in the Pacific, and among several tribes of Indians on our own continent. This society is enlarging its operations, and is waiting for means to enable it to send the gospel to every nation under heaven. The American Bible and Tract Societies may also be mentioned, as sending far and wide their influ-

ence. The one annually sending forth many thousand copies of the Bible, and the other scattering wide its pages of religious truth. The Home Missionary, the Colonization, and the Education societies, have done much, and promise still greater things for the church of Christ. All these and other like benevolent institutions, ought to be remembered with peculiar interest at these meetings of the Monthly Concert of prayer. That these societies may meet the wants of the destitute, and carry forward their benevolent purposes with success, we should view them as having a peculiar claim upon our prayers. We should pray that the Christian, whose redemption is bought with blood, may feel and act, as if "the silver and gold were the Lord's, and the cattle upon a thousand hills." Here we should pray that laborers may be raised up, and sent forth to preach the gospel to every creature.

"As a third object to come before our minds, may be mentioned, *the missionaries of the cross.* We should contemplate these devoted servants of God, leaving their friends and the land of their birth, crossing the ocean, or traversing the wilderness, to the place of their

labors, and pray that God would sustain under every trial, and give them success in their toils. Exposed as they are to dangers, and called to endure hardships, we should pray that God would be their shield, and strengthen them to do his work. Whether called to meet the assaults of licentious priests, or of wicked rulers, to teach the ignorant, or to impart consolation to the distressed, let us on this and the like occasions, sustain them by our prayers. Let them receive from us the sympathies, the affection of a sanctified heart.

In connection with missionaries should be remembered, *those under the influence of their labors.* Although the heathen may be instructed and preached to, yet the great end of missionary labors will not be attained without the accompanying influences of the Holy Spirit. Although this is true, we are to keep in mind, that divine truth, the sword of the Spirit, is the grand instrument in the work of regeneration. Both of these truths should be at once distinctly before our mind. Therefore we should not only pray that the sound of the gospel may be heard, but that its offers may be accepted. How necessary, my christian brethren and friends, that the truths concerning salvation by Christ, the worth of the

soul, and the wretchedness of being without a knowledge of God, be in lively remembrance, in order tn pray fervently for the benighted heathen?

"With the heathen, and the various benevolent societies which are aiming at the conversion of the world, with the missionaries and those among whom they are laboring, distinctly before our minds, let us consider the *manner* in which we should pray,. As embraced in this, we will notice the *form*, the *union*, and the *spirit* of prayer.

"Our form in these meetings ought to be *peculiar and adapted to the exigencies of the occasion.* We are not to mention at this time the wants of ourselves or of our families, as the prominent object of our supplications.—Yct how often is it true, that the fleeting moments of this concert are spent in offering prayers which in themselves are good, but which are foreign from the design of this meeting. If we were called to pray for a person dangerously ill, we should remember his case in our first entreaties at the throne of grace, and it would be the burden of our cries throughout our whole prayer. To neglect this would seem like indifference in relation to

his pressing wants. And does it not seem like indifference to the wants of the perishing heathen, and the missionaries, to barely mention their case in our supplications? Far be it from me, my Christian brethren, to throw any reflection upon the prayers offered at our Concerts, and equally far to direct as to the form of prayer. But how chilling to a person of a warm missionary spirit, who has looked forward to the Concert of prayer with peculiar anxiety, and has come with his soul burdened with the eternal welfare of the heathen, to have but few of his ardent desires expressed at the throne of grace? Let us, brethren, remember our errand when we come together, which is, *to pray for the prosperity of missions.*

"We will notice the *union* with which we should pray. First, let us unite with one another. Our hearts should all be as one.—We should all agree as touching one and the same thing. We ought to remember that not only the protestant churches of our land, but nearly all throughout the world, are engaged in the same cause. Yes, Christian friends, even at this hour, the prayers of thousands are ascending to the ears of the Lord of Hosts; in answer to which, he is pleased to pour out

the showers of his grace, to water his thirsty heritage. How interesting to the thoughts of the friends of Zion, that as the earth revolves and throws its shadows over its inhabitants, the whole Israel of God assemble to pray for that cause which is now before our minds. In view of this union of effort for the cause of God, well may the hosts of darkness tremble, and every Christian soldier take courage; for it is the Lord that fighteth for them.

"Having said thus much on the subject, the main point yet remains untouched; I mean, *the spirit with which we should pray.* A deep sense of the character of God should inspire us with the utmost solemnity and reverence. We are to come to the throne of grace with a humbling sense of our own vileness and entire dependence upon the teaching influence of the Holy Spirit. Having before our minds the objects which have been specified, we should come as beggars to the throne of grace; and in the exercise of repentance, humility, and love, with our whole souls we should pray, "Thy kingdom come." Our prayers should be offered in faith, through the merits of Christ, whom we should ever contemplate as mediator. We ought also to be

encouraged by the precious promises of God, showing the efficacy of prayer and his willingness to answer our supplications. Like Jacob of old, we should wrestle with the Angel of the covenant until we prevail. In fine, with an unwavering faith we should draw near to God with our hearts, and cry unto him, 'O, let thy salvation and thy righteousness be plainly showed in the sight of the heathen, and let all the earth see the salvation of our God.' 'O, give to thy Son the heathen for his inheritance, and the uttermost parts of the earth for his possession!'

"In view of the solemn responsibilities resting upon us, to feel, to pray, and to act for the salvation of the heathen; in view of their wretchedness and awful exposure to the wrath of God; in view of the encouragements from the exertions of the Christian world and the promises of God; and with the solemn reflection that before the return of another Monthly Concert, many will probably be beyond the reach of our prayers, let us awake to fervent, importunate, persevering prayer; and it will tell upon the future destinies of many who shall be redeemed out of every people, nation, and language under heaven."

Mr, Bushnell, during his continuance in Meriden, was actively engaged in the Sabbath school. His last efforts in doing good here, were in teaching about twenty young men, several of whom were older than himself; and it is believed that his faithfulness and zeal for their eternal interests, will long be remembered by them with gratitude.

Other labors of his, and their success, might be mentioned; but as we are considering the history of a carpenter, one who labored daily with his own hands, they are omitted. His conduct was uniformly marked with humility and Christian meekness. Making no pretensions to what gives earthly distinctions, he only claimed to be a disciple of his Saviour.—His pious walk and conversation, his faithfulness and zeal for the honor of God, plainly evinced that he watched for souls as one that felt his accountability. And although his efforts in the praying circle, in the conference room, and during whole days devoted to the work of his Master, are not recorded here, yet they will long be remembered by the community, the church, and converts to God.

CHAPTER V.

His determination to commence a course of study.—Reasons for so doing.—Becomes a member of Monson Academy.—Rules of conduct.—Extracts from his diary and correspondence.—Remarks on his habits.—Failure of his health.

For several months, it had been a question of deep interest with Mr. Bushnell, whether it was his duty to relinquish work at his trade, and to commence a course of study in view of the gospel ministry. His own support, which was dependent upon his labor, the circumstances of friends whom it had afforded him pleasure to aid, were reasons against such a measure, Attachment to his occupation, and prospects of success from patronage received, also dissuaded him from engaging in what would throw a shade over his prospects for this world. Having given himself to prayer, and asked the counsel of his friends, he deemed it his duty to commence a course of study. His reasons for taking this step were as follows:

"I believe it to be my duty to do that which will most benefit the cause of God. If I preach the gospel, I can, during my preparatory course, do as much for the spiritual good of my fellow men, as in pursuing my present employment; and on entering the field of labor, I can do more. Thus in the end I can accomplish greater good."

This decision was made with due reference to the uncertainty of life; and it is given as nearly as can be remembered in his own language. Having made it, he never "looked back," but affirmed upon his dying bed, that he never regretted his entrance upon a course of study.

It was in September, 1830, when Mr. Bushnell left Meriden and removed to Monson Academy. Arrived at the institution, he commenced a course of classical studies, which he prosecuted with diligence and success.—Soon after his connection with the Academy, he adopted the following resolutions, which were not read until after his death by any person except himself. During his sickness he gave the little book which contained them to his sisters, and requested them to sew it round

the edges, and when he was gone to examine its contents.

1. Resolved, to make the glory of God and the everlasting happiness of the soul, influence as much as possible all the actions of my life.

2. Resolved, ever to hold myself in readiness to lead in prayer, or to speak upon the subject of religion to others on all proper occasions.

3. Resolved, to attend to secret prayer both morning and evening, also to read a portion of scripture daily; besides which, to read a portion of Scott's Commentary, either morning or evening, as far as is pacticable.

4. Resolved, not to spend money for that which is only for the gratification of sensual desires; but to be economical and prudent.

5. Resolved, to be temperate in food, drink, sleep, and in wearing apparel; never to indulge unnecessarily in either.

6. Resolved, to retire to rest, so far as may be convenient, at ten in the evening, and to arise at five in the morning.

7. Resolved, not to fall into unnecessary disputes or arguments with others, or to indulge in vain and trifling conversation.

8. Resolved, to keep under my body, and to bring all the passions into subjection, as far as possible.

9. Resolved, never to neglect a known duty from the fear of man or the like.

10. Resolved, to make the word of God my gvide, and ever to look for the influences of the Holy Spirit, that I may be enabled to keep these resolutions, without whose aid they will be broken and rise up to my condemnation. William C. Bushnell.

May the God of grace help me to keep these resolutions.

Monson Academy, Jan. 1881.

Dear Sister,

I received your interesting letter last week, and was rejoiced to hear that my friends were well. I feel grateful to you for your kind remembrance of me, and for your affectionate counsel. Not a day passes but what I remember my dear friends in S. and M. It is a great consolation to me, that there are those who feel interested both for my spiritual and temporal welfare. Providence continues to me health, and all the blessings of this life

which I need; but I am very ungrateful to my kind benefactor.

I have formed some new and solemn resolutions of obedience to God; and may he help me to keep them. I am determined to live for the glory of God, and ever to act with reference to the interests of the soul. My mind is much occupied with my studies; but I must find time to study my duty towards God and my fellow men.

I am sorry to say that the state of religion among this people is not very interesting.—There are some, however who stand at their posts, with the determination to hold out faithful in the cause which they have espoused. Mr. E. the pastor, is much engaged, and feels for the interests of Zion. O that the Lord would revive his work among us! I feel anxious for the church of which I am a member. Nothing would rejoice my heart more than to hear that the Lord was reviving his work among that people.

I feel, S., that a great work is before me; but should I, after all my toils, be the instrument of the salvation of one soul, I shall never regret my labors; although I think I ought not to cease my exertions, while there is a soul out of Christ. I hope, with the di-

vine blessing, that in due time I shall be prepared for some humble station, where I shall exert an influence which will be felt forever to the glory of my Master.

WILLIAM C. BUSHNELL.

At the commencement of this year, Mr. Bushnell began a diary, from which we shall make extracts. It is prefaced with the following.

"This being a favorable time for reflection on the past, and forming resolutions for the future, I am induced to commence this diary, hoping that it may conduce to my spiritual interests, by leading me to a more holy consecration of myself and my time to the service of the divine Redeemer. O, may my life be such during the year upon which I have entered, that I shall not be ashamed to see its account recorded in the book of God's remembrance.

WILLIAM C. BUSHNELL.

Monson Academy, Jan. 1, 1831."

"*Jan.* 1. Arose this morning with a violent cold. My heart is also in a cold state, for which I have no excuse. After a walk, read a portion of scripture, and attended secret

prayer; also prayed with the family in which I board. In the evening I attended a religious meeting, from which I felt profited. In looking back upon the past year, and seeing how little I have done for the honor of my Master; and in recounting the multiplied blessings which the Lord has poured upon my unworthy head; and when I consider the poor returns I have made, I see great reason to be humbled in the dust before God. O may God grant me his Holy Spirit to prepare me to enter in a becoming manner upon the duties of this year.

Jan. 2. After an attendance upon the duties of the closet, I prepared for the prayer meeting of the students, and for the house of God. The season of prayer at the academy was precious, and I think my heart became better prepared to enter the courts of the Lord. In the morning, Mr. E. preached a solemn discourse, and in the afternoon his subject was, "the danger and the folly of procrastination." In the evening I attended a Bible class conducted by Mr. P. for the benefit of the students. Thus the first Sabbath of the year is passed away, and its account sealed up forever. The day has been one of peculiar in-

terest to me; and I feel somewhat more engaged in my Master's cause, more joy in the Holy Ghost.

Jan. 3. Pursued my studies this day with cheerfulness and encouragement. In the evening attended the Monthly Concert. The intelligence communicated seemed sufficient to awaken every true friend of Zion. I returned from the meeting with some little energy in the cause of missions; but I am still, as it were, dead to the subject.

Jan. 4. Felt much encouraged from success in my studies. May the Lord help me to go forward in his cause.

Jan. 6. Attended a conference meeting this evening. It was a good season to me; yet the small number seemed to say, "How art thou fallen, O Jerusalem, because few come to thy solemn feasts!" Some interesting remarks were made; may they be followed by the power of the Holy Ghost.

Jan. 7. Spent a portion of the day in reading the life of Dr. Payson. The season was refreshing to my soul. I believe I gained new strength for the service of God.

Jan. 8. Spent the afternoon in reading and in preparing for the holy Sabbath. Attended a prayer meeting in the evening.

Jan. 11. A letter from my friend mentions the death of two persons with whom I was familiarly acquainted, which reminds me of my own mortality. My mind continues in a dull frame for the worship of Him who seeketh spiritual worshippers.

Jan. 15. The week is drawing to a close, and I am hastening to eternity and to the bar of God. Spent the evening at the house of Deacon H. in social worship. It was an interesting interview. I believe the promise of the Saviour was there verified, which stands recorded for the encouragement of those who meet in his name.

Jan. 16. This day has been to me a delight, and I could esteem the Sabbath of the Lord honorable. I have enjoyed the services of the sanctuary much, and received strength for the duties of another week.

Jan. 18. Applied my mind close to my studies and felt that I could invoke the divine blessing to attend my labors. I often think of the trials which await me if I continue a course of study, and the great responsibility I am taking upon myself. But the Lord will sustain me, if I trust in him.

Jan. 22. I am afflicted with lameness, which confines me to my room. Alas, I am full of murmurings. But "wherefore should a living man complain?" The Lord deals infinitely better with me than I deserve. My mind is yet in a wandering state, and devotions dull.

Jan. 23. My lameness prevents my attendance on public worship to-day. How prone am I to undervalue my privileges, unless they are taken from me. I spent most of the day in reading the scriptures, hymns, and in prayer. I felt as if the Saviour was indeed with me. When I reflected upon the circumstances of my conversion to God, upon the condition of my friends, both those who are and those who are not the followers of Christ; and especially, when I remembered the loving kindness of the Saviour, my heart seemed to melt within me. How blessed to have this heart of stone melted by the Spirit of God, and flow forth in tears of penitence! Often do I think of my near friends who are still enemies to him who is my only hope, whom I love and endeavor to serve. When I call to mind the scenes of the spring and summer of 1827, I feel my heart kindling anew; and me-

thinks that the songs which were then sung in the presence of God, in view of sinners converted, are yet sounding through the arches of heaven.

Jan. 27. I am recovered of my lameness, for which I ought to be very thankful to God. I often in a distrustful state of mind inquire, how shall I have the comforts of this life? But away with such inquiries. Let me trust in the kind providence of God. To-day I heard Mr. V. preach a solemn discourse, and felt the effects of it in some degree in my own soul. May it be blessed to the good of this people. Continue advancing in my studies; but how slowly and reluctantly do I move towards the hill of Zion!

Jan. 29. During the day thought of the meeting to be held in the evening, and made it the subject of prayer. But for want of the influences of the insulted Spirit, how unfit am I to engage in the immediate worship of a holy God. The evening arrives, and I find myself in the social circle. Glad tidings were reported from different parts of the land. Some intelligence was also communicated from the Indians. My pity was excited for their welfare. When will these natives of our

country be delivered from oppression. May the Lord interpose in their behalf.

Jan. 30. The light of another holy Sabbath shines upon me. O that the Sun of Righteousness would burst upon my darkened soul! I enjoyed the prayer meeting and the services of the sanctuary much. Mr. E. preached two sermons from "Why dost thou judge thy brother, or why dost thou set at naught thy brother, for we must all stand befor the judgment seat of Christ."

Feb. 5. Devoted the first moment of this day to the service of God. Pursued my studies with much cheerfulness and success. But while thus engaged, where has been my heart? Ah! it has been far from God and eternal concerns. May the time come when I shall be enabled to devote more time to the improvement of my heart. How delightful is it for the follower of Christ to read his word, to meditate upon it, and to pray over it, when he feels right, and has the influences of the Spirit. But how far am I from this right state of soul! In the evening I laid aside the cares of this world, and spent a season in the worship of God. Although but few assembled, I believe that the Saviour was there. Some interesting intelligence was communicated from the Colo-

nization Society. I was rejoiced to hear that those in temporal bondage were becoming free, as well as that those in the bondage of sin and Satan were made free by the Spirit of God. Another week has fled; and the sacred hours of the Sabbath are at hand. May I be enabled to devote them wholly to the worship of him who is the Lord of the Sabbath.

Feb. 6. This day I met with the flock of Christ around the sacramental board. It was a solemn and interesting season. But O, the stupidity of my heart! How unworthy a guest was I at that holy feast! I have reason to be ashamed before God in view of my heart on this occasion. It is my prayer that this season may not be lost upon my soul.

Feb. 19. *Saturday evening.* This day many solemn thoughts seemed to rush into my mind. Another term is nearly at a close. What have I done to advance the Saviour's kingdom? The thought that some present will never meet again in this place for social worship, rendered the meeting peculiarly solemn. After the exercises several of the brethren waited, and spent a season in prayer for the impenitent members of the academy.

How delightful to engage in prayer with dear fellow Christians, to him who loves to answer our requests, in pouring out the richest of his blessings! The Saviour, too, has promised to be present and to bless. My prayer to God is, that he would appear for the conversion of my dear fellow students. O, that Christians would pray more fervently for them! I retired to my room with some new resolutions concerning Zion. O, that the Lord would help me to pay my vows!

Feb. 24. Visited the family of Mr. B. and found, I believe, sincere Christian friends, with whom I had a very interesting interview. In the afternoon the pious students who remained here during vacation, met to pray for the colleges of our land. This is the day which is set apart for this purpose. We had a good season together, and unitedly engaged to be faithful to those students who might be within our influence the ensuing term. Still my heart is cold, and my affections languid. I daily look forward with the hope of being more devoted. But now is the time to commence a more holy life. May the Lord help me to be more engaged in my Master's cause."

Mr. Bushnell's labors had been for several months considerable. Besides a close application to study, he seldom attended less than four religious meetings a week, in all of which he was accustomed to take an active part; often the entire management of the meeting rested upon him. These duties were not entered upon rashly, or without premeditation. It was his frequent practice, as will appear from subsequent parts of his diary, to devote a season to secret prayer, before engaging in the exercises of a religious meeting; also, to study a portion of scripture, which he made the theme of his remarks. Besides, he attended a prayer meeting every Sabbath morning, in the academy, and was actively engaged in the Sabbath school and Bible class.

March 2. Commencement of the term.—Began the study of Greek and Cicero's Orations. I have resolved to be more engaged in the cause of my Divine Master. O, may the Lord help me! It is my daily practice to enter my closet three times each day, and to offer up my supplications to God. But with what formality are my prayers offered! They need to be purified by the blood of Christ. We held a religious meeting in the evening; and

the greater part of those present were professors of religion. It was a time of confessing our sins and promising to be more faithful. Those who entered into this engagement manifested it by rising; after which we implored the divine aid, to enable us to keep this solemn resolution. After the meeting, I had some conversation with a few of my Christian brethren, and felt very much revived. "Behold, how good and how pleasant a thing it is for brethren to dwell together in unity!"

The following extract of a letter to his sister, may serve to show that his desire for the salvation of souls had not forsaken him, on leaving his near friends and acquaintance.

Monson Academy, March 3, 1831.

Dear Sister,

Having said thus much upon our temporal concerns, let us look into our own souls, and forward to another world. I am, dear sister, too stupid to write upon spiritual subjects, too lifeless to speak of heavenly joys; yet I hope and trust that a spark of grace remains. I still find delight in the closet, in the social circle, and in the house of God. My resolution is yet firm to go forward in my master's cause.

How blessed to be under the banner of king Immanuel, fighting for the honor of his name. Although the ways of Zion mourn in this place, there are some who feel for her prosperity. There are some pious families, where religion is always a welcome subject of conversation, and in whose society I find much enjoyment. We have some precious prayer meetings, although but few attend.

What the Lord is doing in other parts of his vineyard, is full of encouragement to every humble believer. While hearing such glad news from different portions of the land, I think of the church to which I belong. O, that I could hear that the Lord was bringing in his elect in that part of his Zion! The question often occurs to me, how does religion flourish in my father's family? M., how do you enjoy the religion of the gospel? I trust you know what it is to have the joys of sins forgiven, and a hope of being at peace with God. Although you may sometimes be in darkness and see no light, yet be thankful to God for the light he grants you. Live near to God; hold a daily intercourse with Him by reading his word and by prayer. As you have considerable intercourse among those with

whom you are acquainted, improve such opportunities for benefiting their souls, and speaking often of the truths of the gospel. We should ever do our duty, and leave the event with God; and if we do not see the immediate results of our labors, we shall secure to ourselves some present enjoyment, and a consciousness of having done our duty will certainly soften our dying pillow. I see a great field before me, and it seems to be fast widening. I have neglected duty and become too formal; but, by the grace of God, I am determined to be more zealous for my Redeemer. But all my resolutions are vain, unless God grant me his aid; and unless I fulfil them, they will at last rise up in judgment against me. I feel very anxious about G. and A. When will they return to God by repentance? Will it be, that in the last day, I shall see either of them at the left hand of the Judge, doomed to eternal exile from God? We must make them particular subjects of our intercessions at the throne of grace.

WILLIAM C. BUSHNELL.

March 12. *Saturday evening.* Spent the evening in a religious meeting. It is good occasionally, yea often, to turn aside from world-

ly business, and to spend seasons in the immediate worship of God. But I find that I am prone to be formal; yet the cheering intelligence communicated this evening, served in some degree to awaken within me a revival spirit. I felt determined to be faithful to the souls of others. There are many around me perishing in their sins; and let me for one, go forth in the good work of saving souls, looking unto God for aid. My dear Christian brethren seem to be more engaged for Christ.

About this time a morning prayer meeting was established, which Mr. Bushnell, continued to attend until the failure of his health.

March 15. "Arose before five and went about half a mile to attend a morning prayer meeting, whose object was to pray especially for a revival of religion. I do believe that some faith was exercised, though I am of all the most unbelieving. The prayer meeting at the academy was peculiarly solemn. The burden of all our intercessions was, that the Lord would revive his work. I attended a meeting at one of the factory villages in the evening. The subjects of remark were, the end of time and the judgment. May God grant his bles-

sing upon these poor labors. Thus another Sabbath has gone, and how have I improved its precious hours? O, that the sins of which I have been guilty this day may be forgiven, and what I have heard be sealed by the Spirit to my heart.

March 18. Pursued my studies this day with greater zeal for the honor of God. I think that I was enabled to come nearer to God in my closet this day than heretofore. I have a hope and some faith that the Lord is drawing near to this place. Let me be ready to receive him. The condition of sinners seems to attract attention; and I feel that the prayers offered for them will be heard.

March 20. Met with a few Christian friends early in the morning at Mr. B.'s, and at nine, at the academy. The seasons were precious to my soul. I felt something of my first love kindling up in my heart. O, may it become a flame which will shine around me. I pray that these efforts of Christians may be effectual.

March 22. United with a lovely band of brothers and sisters in a prayer meeting at five in the morning. I do enjoy these early meetings, and I believe they will be blessed to the

good of souls. Felt more the need of the divine influence upon us. I pursued my studies with interest, looking forward to the time, when I shall become an ambassador of Christ. At the evening twilight, a few kindred souls met and had a short interview at Mr. B.'s. It was one of the most precious seasons I ever enjoyed in M. There are indications that God is drawing nearer us by his Spirit.

March 25. Set apart this day for fasting, humiliation and prayer. I spent the day in reading the scriptures, communing with my own heart, and in prayer; and found it a blessed season to my immortal soul. I felt some brokenness of heart. Attended a prayer meeting in the evening. The feeling among Christians is evidently increasing; and these are tokens that the Lord is not far off. But O, this stupid heart of mine, and therefore my guilt!

April 1. Arose early and consecrated the first moments to the Lord; repaired to the morning meeting—had some faith in God—thought much of the condition of sinners, and the interests of Zion, through the day. In the afternoon there was so much feeling manifest among the female members of the academy,

that the customary recitations were suspended, and the time spent in prayer, and in religious conversation. O, this important crisis! How much prayer is needed! Let not the blood of souls be found in my skirts! I am determined to wrestle with the Angel of the covenant.

April 2. Felt the need of much prayer for the Spirit to convert sinners. Conversation was held with the impenitent, and several prayers offered for their conversion. I retired to my room with some revival feeling, and prayed that it might be increased. An almost overwhelming responsibility is now resting upon all Christians in the institution.

April 3. Arose a little past four and repaired to my closet. Both the prayer meetings, and those of the sanctuary were well attended; and a deep solemnity seemed to rest upon them. At the close of this day, I feel that the Sabbath of the Lord has been a delight. I thought much upon the state of this people, and felt that a solemn crisis had come. It is my daily and hourly prayer, that I may not be in the way of the Lord's work.

April 6. Met with a band of praying souls early this morning, and spent an hour in spe-

cial prayer for a revival of God's work. Felt very solemn during the day, and the state of sinners was much before my mind. After tea met with a few of my brethren in the academy, and enjoyed a season of conversation and prayer. It was a time of heart-searchings. I had some brokenness of heart.

April 8. Prevented from attending the meeting this morning by ill health; yet my heart was, I trust, united in some measure with those who met for prayer. Spent much of this day in retirement. The condition of the church and of poor perishing sinners lies with weight upon my mind; yet how little do I feel in proportion to the demands of Christ.

April 9. Spent the afternoon in prayer and in conversation. The season was solemn. Conversed with an anxious sinner, whose case is deeply interesting. O that he would submit to the Saviour, and thus keep the promise which he made in anguish!

April 10. Arose at half past four, and raised my thoughts to God, imploring his aid to assist me in discharging the duties of this holy day. My health is not good, but better than I deserve. I enjoyed the presence of God this day in the midst of his congregation. Some

revival spirit in my heart; yet how sinful is this soul. May the Lord search and try me, and lead me on to glory.

April 11. In a severe pain much of the day with the head ache and a cough. O, that my immortal soul was as healthy as this tenement of clay! Conversed with Miss E. a member of the academy, who was in a very interesting state of mind. Her inquiry was, 'What shall I do to be saved?' Scarcely a moment passes in which I do not think of sinners.

April 15. The evidences of God's presence are fast brightening. We now have reason to hope, that the Saviour has four converts in this place, of whom two are members of the academy. Give God all the glory; lie in the dust and pray!

Although Mr. Bushnell's health at this time was decidedly impaired, he seems in the following letter wholly to forget the concerns of the body in his anxiety for the salvation of souls He is also looking with interest to the opening of the Sabbath school, where he hopes to do something for the honor of his Master.

Monson Academy, April 16, 1831.

"Dear Sister,

It is with peculiar feeling that I now write. We trust the Lord has begun a work of grace among us. Since the commencement of the present term, Christians in this institution have felt that something must be done for Christ, and to save perishing souls. Accordingly special prayer meetings have been held, and conversation with the impenitent more faithfully attended to; and we believe that the few efforts that have been made have been blessed of God. The minds of some of the students have been somewhat impressed for several weeks. Some of the most thoughtless manifested anxiety about their souls, and begun to inquire, "What shall I do to be saved?" This seemed to arouse the followers of Christ to more fervent prayer and faithful exertion. While these things were transpiring in the academy, several were known to be anxious in town. I have to day conversed with two of the converts in the academy. Their souls seemed full of unspeakable joy. One of them is a daughter of Mr. E. She has a fine, well cultivated mind; and I trust that her influence will be happy on many of her companions. I feel in some mea-

sure the importance of being humble. I am afraid I shall attempt to rob God of the glory due to him. It seems to me that those dear youth were not converted in answer to my prayers; for O, how polluted have been my best services! It becomes me to lie in the dust.

There is an influence here which is no less than that of the Holy Ghost. Meetings in town are beginning to be crowded, and assemblies solemn; and if Christians will only arise, the blessing will descend. A cloud is directly over our heads, from which a few drops have descended, as proof of its containing spiritual blessings. I beg you, dear sister, to pray for us; pray for me, pray for my fellow students, and pray for this place. I have so much confidence in you, that I do believe you remember us before God. I have warm friends here, and a door is open by which I hope to be useful. Christians in this place design to make special efforts, and to have all the children brought into the Sabbath school. The town embracing much territory, schools will be established in the outer parts of it. I expect to take charge of one of them. I feel that I ought to have no lower standard before me, than

" perfection in holiness, and the conversion of the world." I believe the idea is too prevalent that intense study, and engagedness in religion, cannot go along together. I wish that all might at once discard such an opinion. I am persuaded that the conduct of many students confirms such an idea; but let all feel that they are the Lord's, and that they ought to do nothing but what they do for him. Mr. P. our instructor, proposed that we make it a constant practice, after we have finished a lesson, to let our hearts revert to God, as every person, when free from his business, thinks of the object nearest his heart."

WILLIAM C. BUSHNELL.

April 19. My poor health continues, but the state of things around me is such, that it becomes me to be indifferent to the concerns of the body, in comparison to those of the soul. The Lord has entered our family circle, and two are now rejoicing in hope. We have reason to exclaim, " What hath God wrought!" The past week has been one of interest to Zion. The Spirit of the Lord has appeared among us with power. Several have, as we trust, been led to the Saviour. O, that Chris-

tians would take their proper places, and let the Lord do his work!

April 24. Sabbath eve. Another holy Sabbath has shed its light upon me; but how unfit it found me for its sacred duties! Yet I trust that I was enabled to engage in the service of God with some spiritual life. How solemn the thought, that in a few days, an account of this day's improvement will be demanded by the Judge of the quick and dead!

May 1. The state of my health continues bad. A severe cough is my affliction; but what is this in comparison to wasting disease! During the past week I have been enabled to attend to my regular studies most of the time, but have been deprived of the privilege of attending evening meetings. I am detained from the house of God, yet I trust that the Lord has not forsaken me. Spent most of the time in meditation and prayer. The work of the Lord still goes on among us. There is evidently a want of fervent prayer and strong faith."

The state of Mr. Bushnell's health was was so much impaired, that he was advised

by his physician, to lose no time in relinquishing his studies, and in returning to his friends.

His complaint was a cough, which had originated from a cold. At first nothing serious was apprehended; but the cough becoming more violent, every exposure was carefully avoided, and remedies were applied for its removal. All produced no permanent effect. The cough, which seemed to be caused by an irritation of the throat, received only a temporary check from medicine, and began very sensibly to prey upon his bodily frame. Shortly before returning to his friends, he thus writes in his diary.

May 9. I look back upon the past week, as one spent seemingly to little profit. My health has prevented me from attending any religious meeting. I have, however, omitted but few of my lessons. I have apprehensions that some fatal disease is lurking about me, yet the Lord only knows. May his will be done. O, that I might be the humble instrument of carrying the gospel to some destitute portion of our race! All for which I desire to live in this world, is, that I may glorify God, and promote the interests of his church. I think I feel willing to trust the kind providence of my

Maker in all things. The time draws nigh, when I hope, the Lord willing, to visit my dear friends and my father's house. Never have I so much realized the blessings of health as since this violent cold and cough have seized me."

A revival had, by this time, become somewhat general in the academy, and in various parts of town. Mr. Bushnell ardently desired to be engaged in this work; yet he viewed the dealings of Providence towards him with composure and resignation.

His room-mate was speaking to him of the progress of the revival, and of interesting meetings, to which he answered, "I cannot realize these things as if I was present." On being told that his physician said there were some alarming symptoms in his case, he replied with a smile, "I do not know what the good Lord will do with me."

On the 11th of May he left M. to go to his friends. Fully aware that he might be bidding his last adieu to his fellow students and friends, he did not appear disconsolate, but was cheerful amid all the gloom that clouded his prospects.

CHAPTER VI.

Measures taken to regain his health.—Letter to Mr M.—Gives up the expectation of recovery.—Attends to his secular concerns.—His desire to converse on the subject of religion and death.—His concern for the church.—Letters.—His faith and patience.—Desires the prayers of the church.—Rapid failure of his health.—His dying counsel.—His death.—Remarks.—Extracts from essays.

Arrived at his home in Saybrook, Mr. Bushnell was immediately placed under the care of a physician. Every measure which seemed necessary, was taken for the recovery of his health, and nothing was withheld which the kindness of friends could bestow. Deep anxiety was also felt on the part of his acquaintance in Monson; for, to use his own language, he had warm friends there. He had strong hopes that relaxation from study, and a change of air would have a favorable influence in removing those symptoms which seemed peculiarly threatening. But his own expectations were more flattering than those of

his friends. His pale, emaciated face, his distressing cough, were premonitory that some incurable disease had already commenced its work. One thing, however, appeared favorable. So far from desponding, he manifested a good flow of spirits, and conversed on the state of his health with his wonted cheerfulness.

Having been at home about a week, he spent several days near the salt water; but from this he received no benefit. From this time his prospects seemed to darken, and he had but faint hopes of recovery. To a friend at the academy he writes:

Saybrook, June 27, 1831.

BROTHER M———,

With great satisfaction I received your letter on Saturday last. It rejoices me to hear that the revival is yet continued among you. I have delayed writing to Monson thus long, on account of my poor health, my physician ordering me neither to read or write. Such a disease is seated upon me, that it seems to baffle the power of medicine to remove it; and I remain with a violent cough, and am very weak. I have not walked half a mile since I left Monson; and with the present prospect before me, I shall never return. My friends

would not be surprised if this sickness should terminate my life; and I feel that I must set my house in order. It looks very discouraging, seeing I have been at home six weeks, under the physician's care, and am no better. Little did I think, brother M., when I last saw you, that I should be in the situation I am now in. But thus it is; and I view the hand of the Lord in this affliction. Although I am in a dangerous state, I am about. Last week I returned from the sea shore, where I had spent a short season for the benefit of my health; but the visit was of no advantage to me."

He gave particular directions respecting the disposal of his books and other things which he left at the academy; and appeared anxious that his affairs might be so adjusted, as not to burden his friends, should he not recover. After which he adds:

"My prospects of recovery are dark. The cold which I caught had been of so long continuance, before medical aid was applied, that it was unyielding to its influence. I employ Dr. A. who is very kind to me. He expects to meet Dr. C. the present week, that they

may consult together upon my case. I hope you will not fail to visit me at the close of your present term; but I hardly dare look forward so far; and you must not be surprised to hear of my dissolution before that time. Remember me to my brethren, and especially to Mr. T. I hope he will not be discouraged in his pursuits, but persevere. Remember me to Mr. B.'s and Mr. T.'s family, also to my beloved instructor.

William C. Bushnell.

The week after the above letter was written, a number of physicians met for consulting in reference to his case. Mr. Bushnell thus speaks of it in a few lines to a friend.

July, 8, 1831.

The mainspring of my disease is a cough, which has attended me from its commencement. This cough seems to be produced by prurience in the throat, originating by phlegm upon the lungs. Dr. A, has tried in vain for eight weeks to remove my complaint, considering all ineffectual without the blessing of God. I am very weak, and unable to bear much, although I occasionally go out in pleasant weather. I am obliged to lie down two

or three times a day for rest. A consultation was held yesterday concerning me. Dr. C. frankly told me, that my case was dangerous. I am not cast down under these circumstances, but my natural spirits are good.

To this time, Mr. Bushnell manifested some expectation that he should regain his health, and was anxious that all possible means might be used. He would frequently think himself better; and would say, he hoped that he should soon be able to resume his studies. At times he spoke of his desires to live only for the glory of God. To one of his sisters who asked him why he desired to get well, he said, "That I may be prepared for greater usefulness in the church of Christ. I care not for the honors, or the riches of the world; these I have given up all desire for. I think that I may be useful while pursuing a course of study; and I desire to devote all my time and talents to the service of God. Yet I am willing the Lord's will should be done; and if he has nothing more for me to do on earth, I am willing to go to another world, and to be employed in his service there, for I hope never to be inactive."

Frankly told by physicians that his case was obstinate, his hope of recovery, which had but faintly glimmered for several weeks, was entirely extinguished. He immediately set his house in order, arranging his temporal affairs in a manner which he thought would add most to the comfort of his friends when gone. He gave directions for the disposal of every thing which he possessed. His books, which were of considerable value, he wished to have kept in his father's family, for their instruction and comfort. Having carefully looked over all his manuscripts; some he destroyed, others he filed and gave to his sisters, telling them to lay them aside till he was gone; then they would be a comfort to his friends. He seemed wholly weaned from the world, and looked away to another state as his home. Worldly conversation became more tedious, and the things of earth lost their relish. He would frequently say, "I love my neighbors and friends, but I long to have them converse with me on the subject of religion and death."

During the second week in July, he was desirous that his friends and neighbors should hold a religious meeting in his room, that he might hear them sing and pray. They assem-

bled at five on Sabbath evening; and he requested his sister to place his chair where he could look over the room, and see them all. The room was filled, and his countenance appeared animated. When the exercises were closed, he addressed them: "My dear friends, I thank you for coming here to hold a meeting. It is three months since I attended any kind of religious meeting,and O, how pleasant it is once more to attend." He exhorted them to be engaged in religion,and concluded by saying that he was too weak to add farther. They engaged once more in singing, and almost every individual was affected to tears.

Seldom have the children of God manifested such resignation, heavenly mindedness, and strong faith, as appeared in the last days of the beloved subject of these memoirs. For several of the last weeks of his life, his conversation was highly edifying. Sensible that eternity was just at hand, he seemed waiting almost with impatience. During his sickness he was attended by one of his sisters, who, with numerous other friends, received pious counsel from his lips, which we shall give a place in his own language, so far as it has been preserved.

He never appeared more cheerful and happy in conversation, than when the subject of death was brought to his very door; and he often told his sisters, to request such as might come to see him, to converse freely upon death, that the subject might be made as familiar as possible, saying, "I must die soon, and we must all die soon; and why keep the subject at a distance?" One morning he observed, "I had some good conversation last night with my watcher, upon the subject of death." He was asked how death appeared; "Solemn, but not dreadful; I have given myself away to God, and he will take care of me in the trying moment. I have not been afraid to trust him in health, and shall I distrust him in the hour of sickness and death?" He observed to his sister, "yesterday after I got through shaving me, I looked in the glass fifteen minutes, to see my pale face; and how I shall look when I am dead; my hollow cheeks, sunken eyes, pale lips, my flesh all cold, and limbs stiff; and, I thought how my friends will feel when they stand around my corpse." "How did it make you feel, William?" "Solemn, but it did not alarm me; I could look upon all this with calmness."

Feeling a readiness to depart, it grieved him when he saw any unwillingness on the part of his friends; and he endeavored to have them reconciled. It was said to him, "William, I have never been willing to have you die." He answered, "I must die soon. I am willing; and my friends must be willing to let me go." He once bled at the lungs, which much alarmed his relatives. He begged them not to be frightened; "I know that it is an alarming symptom, but it does not terrify me."

Corroding disease continued steadily at its work, although he was enabled to walk about the house until the Sabbath before he died. To a brother in the church, who was very dear to him, he wrote the following.

Saybrook, August, 1831.

Brother P——,

It rejoices me to hear from you, and of your prosperity. I wish to say much to you, but my feeble health will suffer me to write only a few words. Through failure of my health, I have been obliged to relinquish my studies, and return to my father's. This is not all, for I am afflicted with a disease which is wasting me away, and which will soon terminate my earthly pilgrimage. I desire very much to

see you, and to hold sweet communion with you, as in former days. I often think of you, and of those happy hours when we held social converse together upon eternal things; and when we would unitedly pour out our souls in prayer. Should we not meet again in this world, I hope, brother, we shall meet in another and better, "where sorrow and sighing shall forever flee away," and where we shall enjoy the presence of our Saviour. I am unable to write more.

Your sincere friend,

WM. C. BUSHNELL.

Favored with frequent visits from his brethren in the church, and others, these seasons he enjoyed with great delight, in conversing about death and eternity. His pastor, although he lived about three miles from his father's, visited him often during his sickness. A neighboring clergyman said to him, "Mr. Bushnell, if you should die to day, do you think it would alarm you?" "No; I think it would not. I cannot tell how I shall feel when the moment arrives; but now I feel willing to be in the hands of God, and to go whenever he calls."

On Saturday, the third of September, Mrs. C. from Meriden called to see him. She ob-

served that his conversation was highly instructive. Expecting soon to be conversant with the scenes of another world, he conversed about dying with composure, as if about to take a journey. His feet, which were much swollen, indicated that his end might be near. Mrs. C. asked him if it did not occasion unpleasant feelings for him to see them. He replied, "No more than it did for me to see them a year ago."

About the middle of the next week, a pious young man of his acquaintance, Mr. S., from Amherst academy, came to visit him. The subject of dying was introduced. Mr. Bushnell said, "There is a terror in death, dreaded by man and beast. The thought of the agony of death, causes many painful sensations; but I can look away beyond the grave, with the hope of a blessed immortality." Mr. S. observed that his parting with him was truly affecting. Taking hold of my hand, he said, "I expect soon to meet you in heaven. I hope God will bless you in your studies. O, do be faithful! I wish that you would go, and converse with A. on the subject of religion, and warn her to flee from the wrath to come. Be

faithful to the young brothers and sisters in the church."

Until within a few days of his death, there were intervals when he had but little pain. At such seasons he conversed much with his sisters. On one occasion he observed, "I have so many kind friends to bestow every thing for my comfort, and have so little pain, that my sickness can hardly be called affliction. The Lord is dealing very gently with me." Many presents were made him, for which he always seemed grateful. Concerning a person who visited him almost every week during his sickness, he said, "What a dear friend! Who would ever have thought that he would have taken such an interest in my welfare! I can never sufficiently thank him. I trust that God will reward him. I am not sufficiently grateful to God for giving me such a friend."

For the church to which he belonged, he expressed the most tender solicitude. The case of young members in particular lay near his heart. To hear that they were stupid often caused him to weep. To his eldest sister he said, "Will Christians live so far from God? Will they wound the cause of their Saviour?

Do they remember their covenant obligations? O, that they felt that they must soon die?" Desirous that his death might be sanctified to the church, he said, "What do you think I had better do; if I have a message for the church—to leave it now—or, to speak if permitted from the borders of the grave? Would it not have greater effect just as I am going into eternity?" On another occasion he said, "O, that I could see every member of the church, and speak with them on the importance of being engaged! This church is nearer my heart than any other on earth; and next is that in Meriden." The seasons of enjoyment, and his Christian friends in that place, were often mentioned by him with much feeling. "How much comfort have I taken there in the Bible class—in the social prayer meeting—in the house of God—and during that precious revival there! But I shall never see my Christian friends in that place again, unless they come to see me. But all Christians will soon meet in heaven."

Until near the close of his sickness, he attended to the verse system, when his weakness prevented. Besides, he read in his Bible daily, although he was so weak that he was unable to hold it. After he could no longer

do this, he would frequently say to one of his sisters, "Read a verse for me to think of."

Such of his impenitent friends as he could converse with, he solemnly warned. A young man who lived at a distance called to see him. He conversed with him until his strength failed. "You see me," said he, "about to go into eternity, and I expect to go to heaven. Shall I see you there? What would you do if in such a situation as this? I rejoice that I made my peace with God while in health; if I had not then, I have no reason to think I should while laboring under my present disease." Some time afterward his sister observed him weeping. Inquiring the cause, he said, "O, how I long to have G. feel the importance of the solemn subject! I have long desired to have him become a Christian."

His last letter was addressed to a young man, who had been his room mate while he was at Monson Academy.

Saybrook, Sept. 24, 1831.

Dear Brother,

I now attempt to write you a few lines, with the expectation that they will be the last, which I shall ever address to you. I trust that what sister has written to you, will be re-

ceived with as much satisfaction as if it was from my own hand. I believe that she has expressed the sentiments of my heart; and that she feels deeply interested for your prosperity. The tale respecting the state of my body and mind has already been told. I hope you will read it with calmness and submission. I feel, brother, that my time is short, and that ere long I shall be called away, where my soul will be at rest. I have a strong desire to see you again in the flesh; but if not, I trust we shall meet each other in heaven, where we may hold communion with one another, and with the blessed Redeemer. Be of good courage, and go on; the Lord will help you in the trying scenes through which you may pass. I wish you to remember me to all my friends in Monson, and from me exhort them to see that their peace is made with God.

William C. Bushnell.

As his earthly house was dissolving, his future prospects seemed to brighten, and his faith to acquire increasing strength. It was said to him, the heart is deceitful above all things. "I know all this," said he, "but I do

believe that I love the Lord Jesus and his cause; and I delight to engage in his service. I know the wickedness of my heart, but I believe that my sins are forgiven. I have never seen the time since I indulged a hope, when it was not a delight for me to speak on the subject and to pray. I am not afraid to be in the hands of God, and at his disposal." To a person speaking of the mysterious providence of God, in calling him away in early life, he said, "It is all right, and what I know not now concerning it, I think I shall know hereafter. God has a purpose concerning me, and I would not alter that purpose if I could. My appointed time must come, and I rejoice in that time."

A desire was expressed that he might see his aged grandmother before he died. He replied, "It is of little consequence, for I shall soon see her in heaven. There I shall see God and the Saviour, and an innumerable company of angels, and the spirits of just men."

At times, his cough was so violent, as to be almost insupportable. Under these afflictions he was cheerful and happy; and nothing grieved him more than to see his friends un-

reconciled. Once, while he was coughing, observing a friend manifest some uneasiness, after he had ceased, he looked up with a smile, and said, "I must request you not to feel so when I cough. I am willing it should be so; and you must be willing." On another like occasion, he said, "It is all right, just as it should be."

After he had become so low that medical aid could do him no good, he requested his friends to send for his physician, remarking, that he was sensible he could not help him, but he desired to see him once more. When his physician came, he said to him, "I know you cannot cure me, for I do not expect to get well. You have done much for my comfort. I believe you have done every thing you could. You have been kind, and I thank you." He also requested his relatives to remember him with attention and respect for his kindness.

On the Sabbath before his death he said to his eldest sister, "Tell Mr. Hovey that I desire the prayers of the church, that I may be prepared for the solemn hour of death; and when it comes, that I may be supported. Tell him also to pray for the family, that they may

be supported." It was communion day, and the season was affecting. His case was mentioned according to his request—not that he might be restored to health, but that he might be prepared for death. He said, "How can they pray in faith that I may get well, when no one believes that I shall ever get well, or live many days."

Particular concern was felt by him for his friends, that they might be supported in the hour of his departure. While conversing with his sister on the subject, she said, "It will be hard, William, to see you lie in great distress." He was much affected. "I expect S.," said he, "to suffer much pain before I die, unless I die suddenly; and I think that I am willing; and I desire you and all my friends to feel willing. When you see me in great distress, even when you come around my dying bed, if I should have my senses, I think that nothing would so much distress my mind, as to see you unreconciled. Those of the family who have the most grace, will, I think, be supported most; but those who have no grace, I feel distressed about; they will have nothing to support them. The family, I know, are all attached to me, and parting

will be hard. But O, do not be distressed. How would you feel, if you had no hope for me?" He once said, "Do you not think M. feels different from what she has?" It was asked in what respect. "She appears more reconciled to my death, and seems to love to converse about it better than she did."

Mr. Bushnell had until now, which was the second of October, been able to sit up a portion of the time, and to converse with freedom at intervals. The progress of his disease had been uniform; and his friends apprehended no immediate danger in his case, until the next morning at four o'clock, when he was seized with severe pain in his side. Each remaining day of his life will be particularly considered.

Oct. 3. He failed rapidly through the day. In the evening it was thought that he would not live until morning. Several young persons came in, with whom he conversed in the most affectionate manner, telling them that he did not expect to live until morning, and that he should soon be in heaven, singing praise to his Redeemer. He took them by the hand, and urged them to be prepared for death. He spoke in the night to one who stood by his

bed, "Do you think I am failing fast?" "Yes, we do not think you can live long." He replied, "I think I shall not, and I wish to speak to all my friends." The family assembled around his bed, and he addressed them individually. As he was unable to speak loud, he asked them to come near to his head.

To his father he said, "I am going to glory, and hope you will meet me there." To his mother, "I expected that we should spend eternity together in heaven, and thought you would go first; but I am going before you. We shall meet again, and never part. Be comforted, and do not mourn for me." To his eldest sister, "Do be engaged in religion; and O, tell the church to be engaged; and tell young converts to be engaged. Tell them to remember me, and be prepared to follow me to heaven." To another sister, "Do be submissive to the will of God in calling me away from you, and be engaged in the cause of Christ. I know it is hard for my friends to part with me. The ties of nature are strong; I am sensible of it; but God calls, and I must go to the mansions he has prepared for me." To those without hope, "O be prepared to meet your God. Repent and make

your peace with him now, and prepare to follow me into the world of spirits."

Having addressed his friends, he fell asleep, and no person supposed that he would awake in this world. To their surprise, he soon awoke, and seeing many about the room, he requested them to stand back, except his friends, whom he desired to have stand around his bed, that he might address them all at once. Looking upon them he said, "O, that E.* was here! My dear friends, shall I meet you all in heaven, around that dazzling throne? O, I am soon going; and you must all feel submissive. Do you feel reconciled?" His mother replied, "Yes, dear child, I can let you go to your Heavenly Father." His countenance then beamed with joy beyond what can be described. He continued to speak, "O, will you not all be engaged in religion? Do not mourn for me, but mourn for poor impenitent sinners, and for an ungodly world." He was asked, "Is there any thing dreadful in death?" "O no. I am ready to depart any moment." To those who were not his relatives he added, "Prepare for the solemn mo-

* An absent brother.

ment of death. You have all been kind, and I thank you. Farewell, farewell."

Oct. 4. Many came to see him and to hear from his dying lips. As it did not seem to injure him, free permission was given to enter his room, which was thronged much of the time. He was unwilling that any persons should leave, until he had spoken with them.

From his severe attack with a pain in his side, he was much distressed until he died. He lay in a cold sweat; his hands were purple and cold. At times his features were much distorted with acute pain. Yet, not a murmur escaped him, and he seldom mentioned his distress.

On noticing any person in the room with whom he had not conversed, he would beckon with his hand, to have them come to his bed; where he would take them by the hand, and whisper his dying admonitions in their ears.

In the evening, observing many in the room he said, "Why cannot we have a meeting of singing and prayer?" His request was complied with, and he selected the following hymn, which he wished to have sung in Bray.

"When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyong my pains,
And long to fly away.

Sweet to look inward, and attend
The whispers of his love;
Sweet to look upward to the place
Where Jesus pleads above.

Sweet to reflect, how grace divine
My sins on Jesus laid;
Sweet to remember that his blood
My debt of suffering paid.

Sweet, in the confidence of faith,
To trust his firm decrees;
Sweet to lie passive in his hand,
And know no will but his."

He requested those who sung to stand where he could see them. He asked Mr. S. to pray for the family, that they might be supported in the hour of his death. Mr. N. he desired to offer a prayer especially for him, that God would support him. When the meeting was closed, he observed, "How I enjoyed the singing and the prayers!" He slept but little during the night. Many of his brethren and sisters in the church were present, with whom he conversed considerable at intervals. To

one brother he gave a message for him to deliver, in his name, to the church. He also sent a message to his pastor, to be delivered to the church as his dying request. To a sister he said, "O Jesus! Jesus! Jesus! He is precious to my soul! I am going to heaven and hope to see you there!" Through the whole night he was calm and happy; gave some directions respecting his funeral sermon, and requested his friends not to dress in mourning. He spoke to his sisters about his grave clothes. They told him they were made. He answered with a smile, "you did right, now you will not have that to worry you."

Oct. 5. As the light shone upon him, he said, "I have lived to see another day below. I did not expect it. I am so low, I fear that I shall not be able to say much if I should live." His distress for breath increased, and he was unable to speak without much pain. "I know," says he, "that it hurts me to speak; but I must spend my dying breath in talking to those who come in." Many continued to frequent his room, few left him without receiving something from his dying lips.

His distress continued to increase through the day, and with it his faith seemed more tri-

umphant. He was asked, have you any doubts? "O no; my peace is made with God, and he will receive me." He continued to manifest concern, lest his friends should be distressed when they saw him going.

Several impenitent youth came to his room. He took one of them by the hand, and asked if they would remember what he was about to say to them. "You see me," said he, "just going into eternity; and what would you do, if you were on your dying bed? I entreat you to make your peace with God. Repent now of all your sins. I am going where I shall sing praise to my Redeemer in the mansions he has prepared for me."

He was asked, how does it look down in that dark valley, and shadow of death? "There is no darkness there, all is light." He inquired how long he should probably live in that condition. It was answered, "We cannot tell. You have suffered much. How much more you are to suffer is unknown to us. Are you willing to lie in this distress, and warn sinners?" He replied, "Just as long as the Lord has designed for me. All is right, and will be for the glory of God. I am willing that he should do as he pleases with me."

During the night, he could say but little. His distress increased, and he requested a christian brother to go down stairs, and pray that God would support him.

Oct. 6. Although a poor distressed creature, he had the complete use of his mental faculties; and his views of God and heaven acquired increasing brightness. His faith was unmoved, and not a cloud dimmed his prospect of the celestial city. He was asked, Have you not one doubt? *O no, not one.* Although in such distress, he would still wave his hand for persons to come to his bed side, that he might converse with them. He was heard to say, "I am just going—I did not expect to live so long—There are mansions prepared for me in heaven—I am going home—Christ will receive me—Death has no terrors—All is peace!" It was asked him, "Are you willing to live in this distress a little longer?" "The will of God be done."

About noon, two sisters in the church came to see him. He reached them his cold hand. To one, he said, "I am soon going, and you are but one step behind me. Prepare to follow me." There was to be a church prayer meeting that afternoon. He was asked, Have

you not one word to send to that meeting, as you know the object of it? "Yes; tell them to pray for me; that I may be supported. Pray for themselves, their children, the church, poor impenitent sinners, and a great revival."

Continuing more quiet awhile, he spoke, "Why am I not breathing my last?" Do you desire the moment to arrive? "O yes!" He then repeated,

> "How long, dear Saviour, Oh, how long
> Shall this bright hour delay?
> Fly swifter round, ye wheels of time,
> And bring the welcome day."

Are you almost impatient? "No; the Lord's will be done." Seeing a number of persons look through the door, he said, "Who are those?" It was answered, Your friends and neighbors, who wish to see you. "Do let them come in, and look at me, though I cannot talk with them." Do you wish to have people see you? "*O yes.*"

His pain increasing, he said, "Do you not think I am now going?" We cannot tell. We should not be surprised if you should live but a few minutes. If you are going, have you any fears? "No; there is nothing dread-

ful in death." In this state he continued through the afternoon, and was able to speak at intervals. As night approached, his distress for breath seemed insupportable; and he could say only one or two words at a time. The question was put to him for the third or fourth time of that day, Have you no doubts? "*Why no.*" His answer indicated surprise that they should continue to ask him.

In the course of the night, he said, "One word more—one word more." It was asked, One word more to me? "No." To Father? "No." To Mother? "No." Who then—sister A? She came to his bed. He labored hard to make her understand, but could not. He lay a moment, and then whispered, "What I have said." Do you mean that she must remember what you have said? "Yes." For about fifteen minutes after midnight, his mind seemed disordered, which was the only time in his sickness when he had not the complete use of his reason. From this he recovered, and knew all his friends, until a short time before the last struggle.

He continued to breathe with more difficulty, and was considered dying. He spoke, "Neighbors, neighbors." Shall we call the

neighbors? "No." Do you mean thank the neighbors? "Yes." And thank Mr. S. for his kindness to you? "Yes." His countenance then beamed "with joy unspeakable and full of glory."

A few minutes before the last struggle, he was heard to say, "I have—endeavored—to do —my duty." These were his last words. About half past five his pangs ceased, and the spirit fled to the embrace of its Saviour.

After he had ceased to breathe, his countenance, which had been distorted by severe pain, assumed its wonted serenity, and continued unaltered until his interment. In consequence of a violent rain on the day that his funeral solemnities were to be attended, the funeral sermon was deferred until the next Sabbath. After an address by the pastor, followed the singing of the hymn,

"Unveil thy bosom, faithful tomb,
Take this new treasure to thy trust;
And give these sacred relics room,
To seek a slumber in the dust.

Nor pain, nor grief, nor anxious fear
Invade thy bounds. No mortal woes
Can reach the peaceful sleeper here,
While angels watch the soft repose.

So Jesus slept;—God's dying Son
Pass'd thro' the grave, and blest the bed;
Rest here, blest saint, 'till from his throne
The morning break, and pierce the shade."

Such as were prevented from following to the grave the remains of their departed friend, held a prayer meeting for the special object that his death might be sanctified to his surviving relatives and friends. It was an affecting interview, and the impressions made upon the minds of all present were such, as not easily to be effaced. On the next Sabbath, his funeral sermon was preached, from 2 Cor. v. 8. "*We are confident, I say, and willing, rather to be absent from the body, and to be present with the Lord.*"

REMARKS AND EXTRACTS FROM MISCELLANEOUS WRITINGS.

It is a peculiarity of the religion of the gospel, that its advantages to its possessor are ever increasing. It is happy in its influence in every condition of life, even when the affairs of time present their largest demands on our attention, and the senses are most susceptible of enjoyment from them. But when these ad-

vantages cease to yield benefit, the benign influence of piety continues its assistance, becomes more necessary, and is accordingly more sensibly felt. Its consolations become stronger by age. In disappointment it more than repairs every loss, and when the world is receding, it approaches with its sweetest comforts. Like a faithful friend, it adheres most closely when most needed. That it was eminently so in the case of the subject of the preceding narrative, will be unnecessary to say to those who have perused it. Though called to suffer much, yet, in view of the goodness of God, he could say, "my sickness can hardly be called affliction; the Lord is dealing very gently with me." But in the last conflict, it destroys the sting of death, and gives victory over the grave. Such an exhibition of what religion can do, compels even the wicked to say, "Let me die the death of the righteous, and let my last end be like his."

That, as a Christian, Mr. Bushnell was eminently pious and active, no person can doubt, after a perusal of his memoir. *Humility* was also a virtue in his character, which shone with peculiar grace. Bred to a laborious employment, with no more than the advantages of a

common education, his sphere of Christian duty was necessarily confined to the humble walks of life. But wherever he went, fidelity marked his path. In the village meeting, he refrained not "to reprove, to rebuke, to entreat with all long suffering;" and in the family circle, in the work shop, or by the way side, his counsel was enforced by his holy example.

In his efforts to do good unto Zion, he acted with *discretion*. On coming into any place, he would ascertain the present state of religion there. If cold, he would endeavor to arouse Christians; if in a revival, he would urge the sinner to Christ. Before establishing a meeting, or taking any active measures, he would confer with the pastor. He would next consult with the leading members of the church. Thus, he would prepare the way for rendering himself useful in his Master's service, and avoid those difficulties which have obstructed the usefulness of many a warm hearted young Christian.

From the time that he changed his religious character, he maintained *a consistency of religious feeling*. To use his own language just before his death, "I have never seen the time since I indulged a hope, when it was not a de-

light for me to speak on the subject and to pray." His purpose to live for God, was essentially the same at all times, and under all circumstances.

But the most prominent virtue in his Christian character, was, *decision*. To some, it might appear to amount almost to obstinacy. But this was by no means true. His mind was always docile and open to truth. From his papers are found those which contain parallel passages of scripture, to prove some particular doctrine. On the same point is another paper, containing his own reasoning. In this way he formed his opinions, and was prepared to defend them with the sword of the Spirit. His conversation on the doctrines of the Bible was edifying. He appeared like one who had derived his conclusions from much study and reflection. This trait, so prominent in his religious character, was not confined to matters of religion. It pervaded all his actions, and produced a uniformity in his whole conduct. To labor with direct reference to the conversion of sinners, he believed to be a Christian duty, and his conduct was ever in accordance with this belief.

His knowledge of the Bible was considerable,

and his views of its doctrines were decidedly evangelical. Although his advantages for studying it were not great, yet they were improved in a most diligent manner. He had in his library, Scott's commentary, and various other scripture helps. In the Sabboth school, and Bible class, he was, for a number of years, successfully engaged, both as a teacher and scholar. He had "the spirit of the age." Among his papers are a series of essays, entitled, "Revival means," which appear to have been written with a view of promoting his own usefulness. Shortly before the failure of his health, he made an arrangement for taking charge of a Sabbath school in the place where he was residing. He always seemed rejoiced when Providence prepared the way for him to labor in his cause.

At home, he was ever the obedient child, and the affectionate brother. It gave him a pleasure to help the wants of his friends; and towards his parents, his conduct was marked with generosity. For kindnesses received from them he was grateful, peculiarly so in his sickness. For his sisters, he manifested the deepest concern, and was especially desirous that they should profit by his death.

Except his relatives, there were none for whom he evinced greater anxiety, than those young men of his acquaintance, who were preparing for the gospel ministry. He told his sisters to remember them, and such as were indigent to alleviate their wants. He said to them, "All that you would have done for me, had I lived, do for them." He selected a number of his books, which he requested might be given to particular persons of his class. He was afraid that the failure of his health would be attributed to study, and thus be the means of hindering others from going forward.

As an ambassador of Christ, he promised to be eminently useful. Having commenced preparation, his desire to preach the gospel was all that he wanted to live for, and the object which last clung to his heart. As necessary to his usefulness as a minister, he had a considerable acquaintance with the scriptures, had commenced a course of classical studies, and as more important than all, he loved the Lord Jesus Christ, to whom he had been successful in winning souls.

The providence of God, which interrupted his expectations of usefulness, by calling him, as we trust, to his service in a better world, is

to us mysterious. While we are thus taught truths of which we are so often reminded, it becomes us "to apply our hearts to wisdom," and to exercise the filial confidence of our departed friend, who said, "it is all right, and what I know not now concerning it, I think I shall know hereafter."

The following articles were written by Mr. B. while a member of the Bible class in Meriden. It will be remembered from a previous notice of that class, that writing was one of its exercises, among such as were disposed. The pieces were presented for the inspection of the pastor through the medium of a box, and thus the writers were unknown. Questions were presented in the same way for written disputes.

Is it right for ministers and private Christians, to urge sinners (in reliance upon the Divine aid) to the promise of immediately seeking the Lord?

In taking the affirmative of this question, I am aware that many things present themselves as objections in the minds of some persons.

It is true that there are ministers of the gospel and professing Christians opposed to this measure. And it is no less true, that impenitent sinners, of every class, are heartily opposed to the promise of seeking the Lord. I shall endeavor to prove, that *it is right* for sinners to make the promise to God, and express it to man; and if so, it will follow of course that it is right to urge them to it. The nature of a promise is so obvious, that it needs no extended explanation. What is meant by it in this case, is the same as, *I will now seek the Lord*, or *am determined*, or *resolved to seek Him*.

I would derive my first argument from its reasonableness, and the very nature of the case. Seeking the Lord implies a turning from the world to God—from sin to holiness. Here the voluntary agency of man is concerned, without which he never turns. The very act of turning to God, is man's own free act; and as no act is performed without a previous determination or resolution, so it is impossible that repentance towards God, and faith in Jesus Christ, the most important of all moral acts, should be performed without a decision which amounts to the promise in question. The lan-

guage of the Holy Spirit is, "seek ye my face;" and the reply of the sinner ought to be, "thy face, Lord, will I seek." It seems most reasonable and proper that this promise should be made to God, with whom is the contest, and whom we are bound to obey. If a person is willing thus to promise to God, how can he be unwilling to express it to a fellow mortal? If it is right to urge upon sinners the duty of repentance, is it not equally right to urge upon them a resolution to repent? If it is right for a man to urge the payment of a just debt, is it not equally right for him to urge a promise to this effect? and more especially when he has all the means of its fulfilment? Without a promise to God, the work of seeking Him is not accomplised; and as it is right to urge one, so it is right to urge the other.

My second argument is derived from experience. Doubtless every Christian remembers the time, when he was determined to cast himself upon Christ for salvation; and when he was willing to express a promise to this effect, either in the hearing of men, or of God alone. Many persons may be found, who for months, and perhaps for years were seriously impressed with divine truth; yet, for the want

of decision remained in their sins; but on coming to the promise of immediate submission, they soon found themselves at the feet of the Saviour, rejoicing in hope. Hundreds of hopeful converts might be mentioned, who upon being invited to the promise of seeking the Lord, obstinately refused. But upon being urged by the most weighty arguments, and motives the most powerful which heaven, earth and hell can furnish, they were at length constrained to yield. They entered fully into the *promise* of immediately seeking the Lord, and by the grace of God assisting them, they soon found Him to the joy and satisfaction of their souls. And these same converts date their first lasting impressions at this period, which to them is one of the most important of any in their lives; and while they regret their rebellion and obduracy, they rejoice in view of the *promise* which they made, and remember with tenderness and affection, him, who amidst all their opposition, labored with patience and faithfulness for the salvation of their souls. And, while they now adore the long suffering of a reconciled Saviour, they feel humble in view of their past stubbornness and impenitence.

The third argument which I offer, is derived from the testimony of scripture. In Joshua the twenty-fourth chapter, we have a memorable promise; "But as for me and my house, we will serve the Lord." Again, "And if it seem evil to you to serve the Lord, choose ye this day whom ye will serve. And the people said unto Joshua, Nay, but we will serve the Lord. And Joshua said unto the people, ye are witnesses against yourselves, that ye have chosen you the Lord, to serve Him. And they said, we are witnesses." Although Joshua was not numbered among impenitent sinners, yet it is evident that he saw and felt the necessity of promising to serve the Lord, both on his own account and that of others. In 2 Chron. 15th chapter, it is written, "And they entered into a covenant to seek the Lord God of their fathers with all their heart. And they swore unto the Lord with a loud voice." In 2 Chron. we have recorded the example of Hezekiah; and in the 34th of the same book we have that of Josiah. We have also another example in the 9th chapter of Nehemiah. In the 50th chapter of Jeremiah, we have the very language of the inquiring sinner, who is willing to pro-

mise to seek the Lord. The parable of the prodigal contains likewise another example of this sort. "I will arise and go unto my father." Here we see the resolution formed and the promise made. The Scriptures throughout abound with numerous other passages which might be cited as proof on this subject; but we believe that enough have been quoted to prove the point in question beyond all doubt.

The main objection which the impenitent usually make to promising is, *they are afraid that they shall not fulfil.* The same objection may be used in reference to all promises where there is ability to execute. The opposition of the carnal heart to promising, however manifested, I think may be regarded as proof that it is right.

Vain Amusements.

We have often been pointed to the theater, the circus, the ball room, and to numerous places where vanity in hundreds of forms shows itself among rational beings, whose chief end is to glorify their Maker. But without considering the amusements of these places, which

I believe to be sources of vice, I will notice the more common forms in which vanity is apparent, and where persons seem to forget, "that for these things God will bring them into judgment." It is admitted that men are made social beings, and that as such, it is highly becoming to meet together for purposes of social intercourse. Far be it from me to say a word against the social circle, in any of its forms, where men act as immortal beings. But we will look into those parties of pleasure where a precious afternoon, or evening, is passed away, not in conversation on religious subjects, or those which improve the mind or manners; but in mirth, regardless of the happiness or woes of mankind—forgetful of the true interests of their being, and of God. "Whatsoever ye do," saith the Holy Ghost, "do all to the glory of God." And is it to the glory of God, or the happiness of man, to spend time in this manner? Let it not be supposed that this command is addressed to the Christian alone; but it is equally binding on all. Some persons who are numbered among the flock of Christ, have only separated themselves from the world in name. They seem too desirous to be friends with the

world, anxious to make some compromise with the wicked, so as to gain the esteem of all. But how completely do such defeat their own aims. Instead of gaining the esteem of the world, they lose it. The gay, in their moments of reflection, despise in their hearts that professing Christian whom they can persuade to unite with them in their scenes of mirth; while in their better judgment, they commend the decided and steadfast. But the question is asked, what are vain amusements? I reply, all which yield us no lasting pleasure, which neither improve our minds or increase our usefulness. All our actions are to be regarded either as positive or negative, either as conferring upon us some good, or robbing us of something that is valuable. The man to whom God gave wisdom and understanding hath said, "Go to, now, I will prove thee with mirth; therefore enjoy pleasure; and behold, this also is vanity."

What kind of preaching has a most direct tendency to promote revivals of religion.

Feeling most unfit for writing upon a question of this nature, I would offer my sincere and

candid opinion; hoping that my remarks will not be regarded as censorious, or as aiming to direct the ministers of Christ.

First, We cannot expect that preaching, which is exclusively addressed to Christians, either by way of reproof or exhortation, to have the desired effect. Sinners are not disposed to apply any part of divine truth to themselves, even if directly aimed at them. Much less will they make a self application of that which is addressed to professors of religion. They exult to have them censured, and to see their errors exposed. Preaching calculated merely to excite the passions and work upon the imagination, is not likely to promote a revival. The preacher who as a "lord over God's heritage," regards his opinion paramount to others, who have had much more experience than himself, will not probably promote a good work of grace. He who endeavors to modify alarming Scripture expressions, who, as it were, blunts the point and dulls the edge of the sword of the Spirit, will not be likely to wield this great instrument in the work of regeneration with success.

Let a subject be chosen suited to the exigencies of the occasion. Let the text be ex-

plained and its doctrine deduced. Let the object in view be kept prominent throughout the discourse, and the ideas of the speaker be clearly expressed. Without entering into metaphysical discussions, which a portion of his hearers will not probably understand, let the reasoning be plain, and such as will be convincing to ordinary minds. As one of the strong holds of Satan is about to be attacked, every weapon should be in readiness for the contest. The minister should feel that souls are at stake, that the inhabitants of the eternal world are looking with intense interest to see the result of the contest; and that he is amenable to the tribunal of heaven, for the manner in which he handles "the weapons of the holy war." Let the Divine law be so presented that transgressors shall be slain; and by enforcing the commandment, revive sin in the sinner's view, until he shall feel that it is an odious and bitter thing. The excuses of the impenitent should be swept away as refuges of lies; the sword of the Spirit thrust through his heart until he shall plead for mercy. Point him to the cross of Christ, where his wounds may be healed, and where he can find shelter from the storms of impending

wrath. Let the sweet accents of pardon greet his ear in this hour of bitterness and woe.

Besides the direct influence of such preaching as will arouse the impenitent, it will also quicken and animate the true followers of Christ. I know of nothing more effectual in arousing Christians to fervent prayer and engagedness, than to see the alarming condition of the sinner portrayed. I believe that it is more in view of this, that they exert themselves, than by all the blessedness of heaven which is proffered to their acceptance. The warm-hearted Christian often goes to the house of God, hoping that something may he said to awaken the impenitent, although he feels deeply the need of reproof and counsel.

If God decreed that Judas should betray Christ, could he have prevented it?

As this question is somewhat ambiguous, in order to meet the writer's views of it, I shall consider it in two senses. First, *If it was decreed from eternity that Judas should commit this act, could God have prevented him?* A short reply to the question in this form, will

I think, be satisfactory. It is not inconsistent with the declaration of the Deity, "I am the Almighty God," to assert that he cannot do things which in their nature are impossibilities. That God is immutable, is as true as his word, which it is impossible should be false. Now for God to decree that Judas should betray Christ, and afterward prevent it, is impossible, because that would make himself mutable. We cannot suppose that God can do an act, without first determining to do it. Therefore, the question may be reduced to this: if God decreed that Judas should pursue a particular course of conduct, could he afterwards decree that he should not pursue the course of conduct in question?

The other sense in which the question may be understood is, *Could Judas have avoided betraying Christ, if God had foreordained that he should betray him?* I shall take it for granted that the death of Christ, and the events connected with it, were decreed from eternity; and if so, they were certain of accomplishment. It is also evident that Judas by his conduct, incurred a tremendous woe, which proves his exceeding guilt. He acted from choice. No physical force was applied

to compel him to act contrary to his will; but he had the voluntary exercise of those powers which he might have used to the glory of his Maker. But how can it be true that he *might* have acted to the glory of his Maker, when God had determined that he should act otherwise? Perhaps it may be well here to notice the distinction between natural and moral inability, as it is made by the divines. We are said to be naturally unable to do an act when *we cannot if we are willing.* We are morally unable to do an act *from the want of an inclination*, or the strength of a contrary inclination, or the want of sufficient motives. With this distinction, we may assert that Judas had no natural inability to refrain from betraying his Master, but that he was morally unable. In this sense, all moral beings in the universe can love God, so far as natural ability is concerned. Even lost spirits are under obligation to cease their blasphemies and praise their Maker. Yet, it is said of them, that they cannot cease from sin. But why? I answer, because they will not, and their wills will never be changed. In the case of Judas, I suppose that God justly withdrew those motives from him, which had hitherto

influenced his will, and left him to the dominion of sin, which he had been accumulating, and to the temptations of Satan whose willing servant he was. When God withdrew his influence from him, it was rendered certain that he would betray his Master, although he exerted no positive influence upon him. This explanation does not make God chargeable with being the cause of his guilt, no more than the sun is the cause of darkness when he withdraws his light.

But it is asked, Why blame Judas for doing what he had a moral inability to avoid, and what God had decreed he should do? I answer, that command and obligation to obedience, are consistent with moral inability to obey; and the greater the inability, or want of will, the greater the guilt. Admitting that Judas was doing God's will, and thus fulfilling a prophecy, his conduct on this account was not justifiable. He meant it for evil, and is no more to be justified on this ground, than the brethren of Joseph for selling him into Egypt, or the murderers of Christ. He acted contrary to God's revealed will, by which he was bound to regulate his conduct. He acted from wicked motives, and hence his guilt.

Because the carnal mind is enmity against God. Rom. viii. 7.

We behold man, as soon as capable of moral action, exhibiting marks of depravity. As he advances in years, so his sinful propensities become more apparent from his actions. At first, he may be seen opposing the authority of his parents, then in more daring acts of revenge towards the objects of his displeasure. Perhaps, under the influence of passion, or bent on mischief, he is no less ready to retaliate, than to become an offender. He may be enjoying the instructions of godly parents, and yet the exhortations and tears of a pious mother be unheeded, and the child increase in sin, as he increases in stature. Besides the operations of the evil passions visible to man, are his secret sins in the light of God's countenance. The eye of Purity sees the opposition to his will, the rejection of his word, and the resistance of his Holy Spirit. In love and faithfulness to his soul, set before him his alienation from God; inquire into his hopes and prospects for the future world; tell him that he is lost and exposed to future wrath; urge upon his acceptance the

terms of salvation, and how does his heart revolt! With what indifference, if not opposition, does he treat the message! Perhaps he admits what you tell him, as mere abstract truths, but regards them as having no application to him. He is hardened through the deceitfulness of sin. He is unawed by the thunders of Sinai. He is neither alarmed by the horrors of hell and the torments of the damned, nor allured by the joys of heaven and the happiness of the blessed. With indifference he can view the suffering Saviour in the garden of Gethsemane—can see him betrayed by a professed disciple, arraigned before an earthly tribunal, treated with all the indignities the wicked Jews could heap upon him, condemned, and led away to Calvary. He is unmoved by the agonies of the cross, in view of which the heavens and the earth gave signs of distress. Such being the condition of man, well may the "heavens be astonished, and horribly afraid."

It is the Spirit that quickeneth. John vi. 63.

The Saviour, when on earth, promised to send his Holy Spirit, "to reprove the world of sin." Accordingly we find man arrested in his wanderings from God, and like the prodigal, coming to himself. The truth of God's word begins to affect his heart, and he is ready to exclaim:

> "Alas, alas! how blind I've been,
> How little of myself I've seen!
> Sportive I sailed the sensual tide,
> Thoughtless of God, whom I defied."

He reflects upon his former hardness of heart, and stubbornness of will, in the neglect of eternal things, and wonders at the forbearance of God which has kept him out of hell. His sins appear like mountains, and are ready to overwhelm him. He flies to the burning mount, hoping to appease the anger of God by his supposed works of righteousness. But it thunders in his ear, "Cursed is every one that continueth not in all things. The soul that sinneth it shall die." In vain he endeavors to remove the burden of sin by his good deeds, for his best services are but filthy rags. He approaches a fellow mortal with

the anxious inquiry, "What shall I do?" and is pointed to the Lamb of God, who taketh away the sin of the world. But such is his sense of guilt, that he fears there is an eternal barrier between him and the Saviour. He looks backward with regret, and forward with horror. Being at enmity with God, he hates his Son, and resists the Holy Spirit. At one time his heart is ready to break in view of the goodness of God; at another, all is darkness and distress. Sometimes he may be ashamed of his seriousness, and ready to quench the Spirit, and brave the terrors of Almighty wrath; but halting, he listens to the solemn interrogation of Jehovah, "Can thine heart endure, can thine hands be strong in the day when I shall deal with thee?" and forbears while he reflects, "Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings?" The Spirit still strives—Saints urge him to a bleeding Saviour; but oh this unwillingness to yield—this reluctance to bow! He now sees that a solemn crisis has come. His language is, "if I stay here I die, if I go back I die." The command of Jehovah, "Choose you this day whom ye will serve," is presented to him, enforced by all that is ter-

rible in threatenings, by all that is alluring in promises. He resolves, in reliance upon the aid of the Spirit, to submit himself to the Saviour, to be his for time and for eternity.

The Convert.

See him who for years has been wandering through a darksome vale, under the bondage of sin, now breaking from the gloom and death which has brooded over his soul, and entering into the liberty which is enjoyed by the children of God. With what raptures he beholds his Redeemer, and in what elevated strains he sings the wonders of his love! How high does he estimate that grace which saves the rebellious from hell, and gives them a seat at the right hand of the Judge! With deep repentance he looks upon his past life, and with a firm reliance upon the aids of God's Holy Spirit, he resolves to live to his glory, and to spend the remainder of his days in the service of Christ. And while, with an eye of faith, he contemplates the infinite fullness there is in Christ, and the glories which surround his throne, with feelings of pity he remembers his former companions in sin, and like the prophet of old, he invites them, "Come thou

with us, and we will do thee good." But how joyful to him is their repentance and return. It fills his heart with holy love and gratitude to his Saviour, and in unison with those who worship in the immediate presence of God, he exclaims,

"A hand divine shall lead you on,
Through all the blissful road;
'Till to the sacred mount you rise,
And see your smiling God."

The Christian's prospect at death.

Let the Christian who is fainting, lift up his eyes and look forward, for his redemption draweth nigh. Why should he be the subject of bondage through fear of death! Why start back with dismay at the hour of his departure, which he should meet with thankfulness and joy! All things are his, "whether it be the world, or life, or death." Let him think on his inestimable privileges. Adopted into the family of heaven—an heir of God, and joint heir with Jesus Christ. What greater things can be said of the Christian than this; for, what may he not expect. The idea is grand beyond description! Who can conceive, who can describe the immense riches of the Divine nature! Who can possibly dive

into the depths of his grace, or ascend the heights of his love! Who can form an adequate idea of his blessedness and glory? A being ever the same in all the excellences of his perfection, in all the fullness of his Godhead. No communications impoverish Him. He is the overflowing source of all good. Why should the Christian be discouraged with the little trifles of the present scene; for God is his father, and friend, and everlasting portion? It is not felicity, it is not the saints, it is not heaven merely that he is to possess.—O, then, let no worldly care or vexatious trifle depress his spirits; for the Creator of heaven and earth is his God—his glory forever. How insignificant are all the trials of the way, when we consider the end. An eternity of happiness! How welcome, death to introduce us to the grand scene! How bright the Christian appears as he draws near it! What a majesty in his death! What a glory in his hope! Hear his expiring language, "Farewell all terrestrial scenes! I know that my Redeemer liveth!" What a happy exchange! Earth for heaven—Time for eternity—Sorrow for uninterrupted, everlasting joy!

TRIBUTARY LINES.

FURNISHED BY AN INTIMATE FRIEND OF THE SUBJECT OF THIS MEMOIR.

'Tis done;—thy heart is stilled, its pangs are o'er,—
Death's dews are on thy brow—thy voice no more,
In warning notes, shall greet the sinner's ear,
Nor angel-like, the fainting pilgrim cheer.
A ray from heaven thy soul illumed, and then
Thy spirit sighed, and yearned o'er dying men—
And the rapt seraph near the burning throne,
Sweeps from his lyre a sweeter, louder tone,
While herald angels wide through heaven proclaim
Thy pledge, "through earth" to bear Messiah's name.
Thou *wouldst* have stood by Afric's sunny streams,
Or broke the charm of India's fatal dreams,
Then slept at last, where spreading banians wave
In living green, o'er classic Heber's grave.
But He, whose hand rolls on the wheeling spheres—
With living stones, His holy temple rears—
Took thee from earth, His radiant light to share,
A polished gem to shine forever there.
But oh, the scenes of thrilling, deathless power,
That gathered round and blest thy closing hour!

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When o'er thee bent an anxious, tearful band,
To watch for Death, and catch thy last command;
When waiting spirits hov'ring seemed to say,
" O haste my brother, haste thee—come away;"
Thy wing was plumed—thine ear heard angel-lyres—
Thy fading eye then beamed unwonted fires;
Not like the star, that oft at evening gleams
'Mid op'ning clouds, then wraps in gloom its beams;
But like the morn's last star, whose farewell ray,
Melts and is lost in the full light of day.

Farewell! Yet oft the tear of love shall lave
The flowers that spring to deck thy early grave,
While thou wilt stand with full unclouded sight,
Where glories rise 'mid uncreated light—
Where as on ages circling ages roll,
A Savior's smiles shall feast the raptured soul.

C.

THE END.

Deacidified using the Bookkeeper process
Neutralizing agent: Magnesium Oxide
Treatment Date: May 2005

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